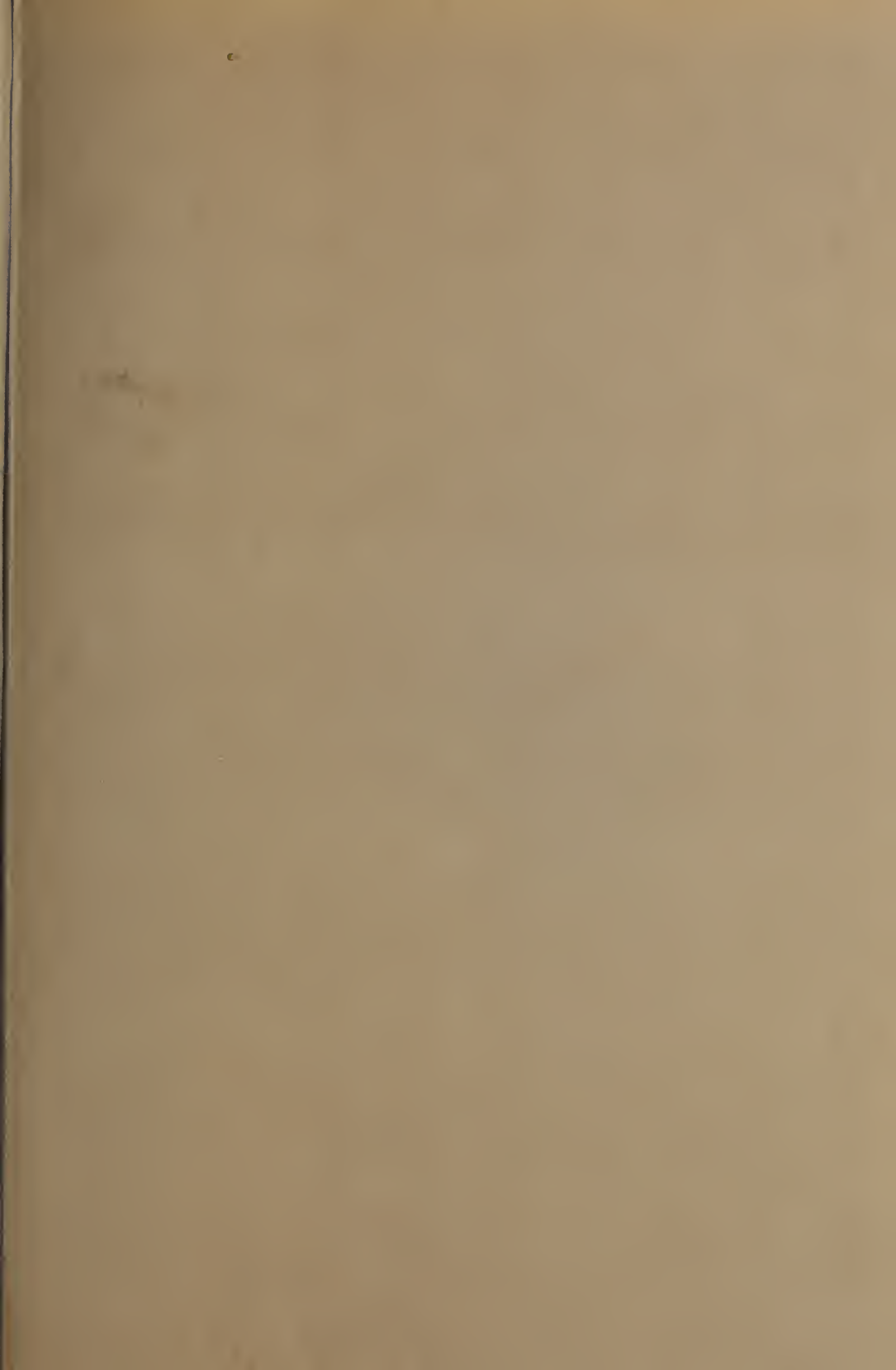





Volume I

Section 7

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THE
Spirit of Missions

Vol. LXXXIV

JULY, 1919

No. 7

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BISHOP COLMORE AND SOME OF THE CLERGY IN HAITI
From left to right: The Reverends E. Saint Vil, Albert R. Lloyd, A. Battiste, Bishop
Colmore, the Reverends P. E. Jones, E. G. C. Jones

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

July, 1919

No. 7

THE PROGRESS OF THE KINGDOM

THE Nation-Wide Campaign will be the most absorbing matter of interest in the Church during the summer. Especially will the readers of THE SPIRIT OF MISSIONS be concerned about this for these realize what the campaign will mean to the life of the Church. In the last number of THE SPIRIT OF MISSIONS the purpose of the Board of Missions in ordering the work to be done was explained. But people will be interested to learn how the work progresses and just what steps will be taken to insure its success; and this is the more important since the best results will follow as people know where to apply their energy and above all for what they should pray.

Never was work undertaken whose useful result depended more on the prayers of God's people, for the first purpose of this campaign is to stir up the faith of the Church until this has become a definite conviction that the Revelation showed by our Lord will really apply in this new time; that what He promises He will certainly do, and that the work devolving upon the Church in order to make that Revelation known is really worth doing. This result cannot be had except as the Spirit of God teaches us, and that teaching will be vouchsafed to the Church only as she brings herself into the attitude of a willing learner. Nor may this be expected except as she gives herself to that communion with God in Christ Jesus, which can only be attained through prayers and meditations and especially in reverent partaking of the Holy Communion.

If it were possible for all those who in their own experience know that the message intrusted to the Church is really the message of life and peace and quiet living, to devote by common consent a definite time each day to intercessions for those who must lead in this work, with prayers for God's help towards its successful issue, we might be sure that the Church would be so roused that she would never rest while men suffer on account of not knowing Him Who has redeemed them. Unhappily such complete devotion as this may not be expected since all are mortals and many do not apprehend clearly the things of the Spirit. Still there are many more who do understand. The challenge to a deliberate act of self-devotion is thrown down to these now. Let them in the truest sense bear the burden of the weak and by constant prayers and intercessions secure for all alike such a demonstration of the power which the Christ has given to His Body that all may see and rejoice.

The Progress of the Kingdom

The vision of one man was enough to bring the Children of Israel through the wilderness. Because one man believed God's promises Israel entered into its inheritance. Those among us who have seen and heard and believed are enough to save the rest if they will unite in a common purpose now to bring blessing to all the people by devotion to the work which their Lord has intrusted to them.

THE outlook for the campaign is so satisfactory that we have a right to expect that it will go forward to a happy consummation. There was held in Chicago, June fourth to sixth, a conference of men and women from every part of the country, who came together to confer about the campaign and to make ready for its active prosecution. Space is lacking for a review of the sessions of that conference. It is enough to say that after going over each detail and reaching agreement which will insure uniform procedure and united effort, those assembled went away to press the work vigorously in their several districts.

The readers of *THE SPIRIT OF MISSIONS* will do well to note the practical conclusions reached by the conference, so that each may lend active help to accomplish the end sought. First of all it was unanimously agreed that just because the end sought is above all spiritual, the help and guiding of the Holy Ghost must be constantly sought. With this all who read the report will be in cordial agreement, and will help, each one according to his spiritual strength.

The detail in organization which was agreed upon as the most important factor in the work was the personnel and fidelity of the diocesan committee. With this committee, as men speak, the campaign will stand or fall in any diocese since on these men and women in consultation with the central committee will rest the responsibility of seeing to it that the survey is made promptly and accurately throughout the diocese. With this committee rests the obligation to find the men and women who will take the trouble to learn all that the survey will disclose, so that they can tell the people generally of the needs of the Church's work and help these to realize the importance of providing for these needs. And finally after the whole body of the people has been informed, the diocesan committee will have to see that in every parish careful preparation is made in advance so that the first week in Advent will be devoted to the intensive study of the situation; that when the canvass is made on the Second Sunday in Advent everybody will be able to make their offerings intelligently.

The central committee will keep in close touch with the diocesan committees and will use every means to help and to forward their work. The National Committee will bind all together and so correlate the work in the various parts of the Church as to save from confusion and loss. Meantime enough has been said to show how important it is that everyone should support the diocesan committee and stand ready to help whenever this is possible.

An interesting by-product of the campaign will be the unwonted training that this work will give the members of the next General Convention. It is probable that in every diocese the committee will include some who have been chosen as delegates to the General Convention. These in the performance of their duty on the committee will have come into such direct and practical contact with the work of the Church and will have been considering so constantly the conditions with a view to providing means to meet them that they will be unusually well prepared to consider the questions brought to the

The Progress of the Kingdom

Convention in their practical relation to the Church's work. This ought to insure great and lasting results from the gathering at Detroit.

The work to be done for the campaign which is immediately pressing and indeed which must be done thoroughly and without delay is the survey. On this depends the information which will reveal the conditions in the Church and show what must be done if we are to do our part towards helping create a right public opinion in our land and provide means for improving conditions. Happily every means has been used to make this work easy, so that it will require only a little while in any parish to complete it. But it must be done without delay since the facts and figures must be gotten together from every part of the Church before the report for the General Convention can be prepared or material furnished the diocesan committees, which is to be used for giving information to the people. Sufficient information will be in hand to enable the Board to prepare a practical budget for the East and for Latin America. What the Church at home needs will be disclosed by this survey. THE SPIRIT OF MISSIONS goes into every parish; everyone who reads it can help to push the work.

FROM many directions items of interest have come indicating how ready the Church is to undertake large things for the sake of her Mission. And perhaps not the least good wrought by this campaign will be to teach the Church to think of her Mission as including all that concerns human development in the light of the Incarnation.

Two recent illustrations of the growing zeal of the Church will help us to be sure that the time is ripe and that we need only to work with all our might and as nearly as we may in accordance with the mind of the Master. In California certain people have become so convinced by the work at Point Hope, Alaska, not only for the spiritual welfare of the people there, but also for their better equipment to live such lives as Christians would desire to live; that an association has been formed which proposes to take care of the Reverend Mr. Hoare and his work. This would be interesting in any case, but it is specially so as showing the willingness of Christian people to provide means for doing what should be done to give others a chance, once they are assured that practical benefit will result from their self-denials.

The other illustration is nearer home and is provided by the very remarkable uprising of the Church in South Dakota to make proper provision for Saint Mary's School at Sioux Falls and to strengthen the bishop's hands as he labors for that great diocese. The result of this undertaking is remarkable and the whole Church should rejoice with South Dakota in the unexpected strength and zeal which has been displayed. But the work done carries with it suggestions which may be safely regarded as the shadow of coming events. For many years Bishop Hare labored to establish the Church in that large territory. Often he felt that he labored alone, without even the sympathy of the people for whom he labored; and his immediate successors as they took up the burden which he had borne so bravely seemed to have little to show that what they labored for was regarded as worth while. They, as did Bishop Hare, found that they were able to carry on the work largely because there were men and women in the East who knew that if American ideals were to be preserved in the western part of our country the character of the people must be strengthened by the Church's ministrations.

Now the time of fruition has come. The state has prospered. Her own children are able to show by their deeds that they realize that civilization and

The Progress of the Kingdom

the knowledge of Christ are inseparable, because the first must rest in the other. When Bishop Burluson laid the facts before the Church in his diocese the response was so quick and so generous that it made one ashamed to remember that one wondered what the response would be. And this is only the beginning. What South Dakota has done will be repeated again and again.

EVERYONE will rejoice with our Methodist brethren in the splendid results of their great undertaking. It may be questioned whether American Christians ever witnessed so great a venture of faith as this, or saw such clear vindication of the courage which is content to leave the issue with God. Beginning their preparation in the midst of war, the Methodist Board spent hundreds of thousands to find out what the Methodist Church ought to do to help spread the knowledge of Christ throughout the world. From every country under heaven they assembled information which perhaps provides the Christian world with the most reliable and complete statistics that have ever been assembled concerning the religious conditions of humanity. With courage nobody else has displayed when they found that the eighty millions they estimated as needful to carry on their work for five years was not enough, they called for many millions more, and now they rejoice, and all Christian people rejoice with them, that \$120,000,000 is available for their work in Christ's Name. We wonder, but this is in accordance with His own promise and entirely in keeping with the genius of the American people. They have never failed when called on if they knew the enterprise was worth while. We congratulate our brethren for the abundant success of their undertaking, and what they have done will make us secure in the conviction that what the Church has undertaken will be carried through to the same good conclusion. Their work and ours is different. As men speak ours is more modest, but both have the same end in view—the strengthening of God's Kingdom—and both may look for blessing to follow.

NOTHING has come to the Board in recent years so pathetic as the news of the fire at Valle Crucis, North Carolina. The tragic death of Miss Adeline Miller and of Clyde Philmon, one of the girls in the school, will stir the sympathy of the whole Church for the families of these, as well as for their bishop and their fellow workers. This is one of those occasions when the real help that comes of mutual love and consideration may be experienced by all who choose to test the practical value of the apostolic injunction. Let all such get in touch with Miss Horner (the bishop's sister), who of necessity must bear the chief burden, that she may be sustained by their sympathy and good will and loving assistance.

WHILE all will regret the disappointment it will cause Bishop Restarick as well as Dr. Wood that the doctor will be unable to stop at Honolulu as he expected to do, there will be general satisfaction felt when it is known that Dr. Wood expects to be in the office again by the first of July. He left Yokohama on June fourth, expecting to stop with Bishop Restarick to visit the diocese of the Hawaiian Islands and study the work with the bishop. Word has come that it turns out to be impossible to secure reservations on any ship sailing later so that Dr. Wood must come on with the ship on which he sailed from Japan. It is pleasant to note that the doctor and Mr. Ford have been in good health and there is every reason to be sure that the best results hoped for in his going have been attained.



THE SANCTUARY OF MISSIONS

ANCIENT of days, Who sit-
test, throned in glory;
To Thee all knees are bent,
all voices pray;
Thy love has blest the wide
world's wondrous story,
With light and life since Eden's
dawning day.

O Triune God, with heart and
voice adoring,
Praise we the goodness that
doth crown our days;
Pray we, that Thou wilt hear us,
still imploring
Thy love and favor, kept to us
always.

—William Croswell Doane.

THANKSGIVINGS

WE thank Thee—
For the safe return of
the foreign secretary of
the Board of Missions.

For the opportunities for service
in Haiti. (Page 433.)

For progress at Christ Church
Mission, Anvik. (Page 451.)

For the good which emanates
from the center at Nanchang.
(Page 453.)

For the widespread interest and
work for the Nation-Wide Cam-
paign. (Page 474.)

For the example given by
South Dakota to the whole
Church. (Page 457.)

For the light which has come
into dark places through Arch-
deacon Neve and his associates.
(Page 461.)

For the new Saint Agnes's and
the bright outlook for the future
work of the mission. (Page 469.)

INTERCESSIONS

WE pray Thee—
To bless and guide
Bishop Colmore, Mr.
Llwyd and the others who plan
for and work in Haiti. (Page
433.)

That the bishop of Kansas may
be blessed in his work. (Page
459.)

That the Cathedral School in
Anking may be given abundant
testimony of the interest which
the Church at large has in its
work and success. (Page 465.)

That many needed missionaries
may be found. (Pages 468 and
489.)

That Thy blessing may rest up-
on all missionaries. (Page 473.)

That the Nation-Wide Cam-
paign may progress according to
Thy will. (Page 474.)

PRAYERS

ALMIGHTY and everlasting
God, Who hast in Christ
revealed Thy glory unto all
nations; Protect the works of Thy
mercy; that Thy Church may be
spread throughout the world, and
may abide with steadfast faith in
the confession of Thy Name;
through the same Jesus Christ our
Lord. Amen.

FOR THE NATION-WIDE
CAMPAIGN

ALMIGHTY and Everlast-
ing God, Who has prom-
ised through Thy Son,
Jesus Christ, to be with Thy
Church to the end of the world,
we humbly beseech Thee to pros-
per this undertaking of Thy
people for the good of Thy
Church and for the advancement
of Thy Kingdom. Strengthen us,
we beseech Thee, O Lord, with
the Holy Ghost, the Comforter,
and daily increase in us Thy
manifold gifts of grace. Enlarge
our faith, enlighten our under-
standing, and fill us with a hearty
desire to do Thy Will. Especially
we beseech Thee to give wisdom
to those who are called to lead us,
and to all Thy people a ready will
to work together with love and
zeal. And grant that all that we
do may be so ordered by Thy
governance that Thy blessing may
rest upon our endeavors, to the
glory of Thy Holy Name, through
Jesus Christ, our Lord. Amen.

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HAITI'S TRANSPORTATION SYSTEM WORKS VERY WELL



THE PRINCIPAL STREET IN PORT AU PRINCE

HAITI IN TRANSITION

By the Reverend Arthur R. Gray, D.D.

Secretary for Latin America

IT is just a score of years since, out of a sky made red by war, there was thrust upon the Church the duty of aiding the government in its efforts to help the people of the Philippines. Today history is repeating itself, for what is now being done by Uncle Sam in Port au Prince is very similar to that which was done by Mr. Taft and Worcester and General Funston in Manila in 1899—in other words the United States has “occupied” Haiti with a view to teaching its people how to become independent and free from foreign interference. The occasion for the occupation was an act by a European power that would have resulted in Haiti’s losing her autonomy. Some people, whose narrowness has made them skeptical as to the possibility of a nation’s being unselfish, suggest that America is playing a deep game and seeking under a cloak

of altruism to increase its material possessions. However, our conscience is clear. I venture to assert that no man could get elected president if it became known that he was in favor of annexing Haiti. No matter what some politicians and business promoters might wish, the people would crush them at the polls if they dared make such a suggestion.

We have taken hold of our little neighbor in the Caribbean because if we had not somebody else would—and that somebody else would never have let go, as we shall, so soon as the Haitians are able to paddle their own ship of state. Which you see is but a repetition of the Philippine story.

At the present moment the situation is this: By virtue of the treaty of 1915 between their government and ours, we have in Port au Prince certain officials—there is a financial adviser



GOVERNMENT ADMINISTRATION BUILDINGS, PORT AU PRINCE

(whose chief Haitian assistant by the way is a vestryman of our Trinity Church, Port au Prince), through whose hands and subject to whose approval the revenues of the Haitian government are expended; a general of gendarmerie who directs and trains the native constabulary; an engineer (a commander in the navy) under whose direction is placed the Public Works Department; a surgeon (also a commander from our navy) to whom as adviser is referred all sanitary and charitable legislation and the enforcement thereof; lastly a general of marines who commands the small military force which we have found necessary to maintain in the republic.

To give a concrete illustration of how things are done, this last winter the surgeon, in consultation with the native Secretary of State for the Interior, who in turn consulted with President Dartignave and his cabinet, worked up a law which he felt was demanded by the sanitary condition of the republic. Mind you, every word and phrase (in both the French and English versions) was thrashed out be-

tween Dr. McClean and the Haitians—that done the Haitian *Conseil d'Etat* (their House of Deputies is temporarily suspended) decreed our representative's suggestion as amended by them to be a new law, and the president promulgated it. Thus you see that though our officials have heavy advisory powers the Haitians retain all the forms of independence—and our state department, in furtherance of its policy of Pan-American cooperation, insists strictly on the observance of forms.

As a result of this arrangement Haiti is rapidly emerging from the unhappy condition in which it has been for the last fifty years. Docks have been built at Port au Prince, its streets and those of Cap Haitien have been paved, quarantine regulations have reduced disease (though the amount still prevalent is appalling), roads have been built between the cities and towns where hitherto one journeyed from one place to another by boat or toiled over rough trails, war has been declared upon mosquitoes, dispensaries have been established, schools have



GENDARMERIE HEADQUARTERS, PORT AU PRINCE

been cleaned and bettered; these and many other blessings have been brought to our black brothers through the splendidly unselfish activities of our marines. One scorns replying to armchair critics and "*mal y pense*" persons who harp on single instances of blunder without looking at the thing as a whole. Of course we have made mistakes; but we have only just begun and by the time the good work has been more thoroughly established errors will be less frequent.

Thus it is that our government is doing a missionary job and we ought to be proud of it. To those who shout as some do every now and then that we are oppressing and bullying our neighbor, we reply that we oppress the Haitians only when we keep them from doing things that would hurt them. And that is not tyranny any more than it is tyranny to use censorship of the press in time of war. That justice of the supreme court made a good point the other day when he wrote in his opinion that according to the argument of some advocates of free speech it would be tyranny to forbid a man calling out "Fire!" in a crowded theatre.

Which brings us to the point. If Uncle Sam were in this business for selfish and unworthy motives it is ques-



THE SECRETARY FOR LATIN AMERICA

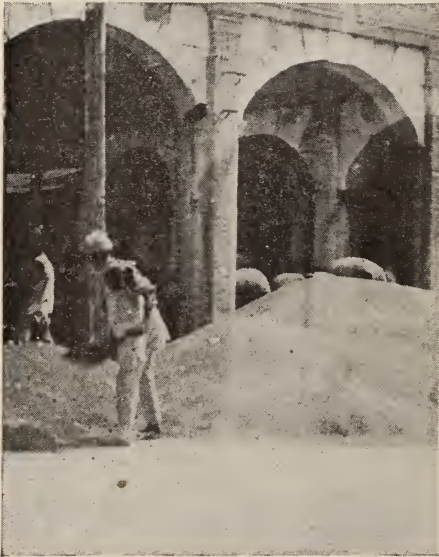


"SPREAD ON SAILCLOTH ARE HEAPS OF COFFEE BERRIES"

tionable whether the Church should go down there and seem to be *particeps criminis*. But since there is nothing in what the government is doing that is not admirable, it is obvious that the

Church must co-operate. As a matter of fact, it is badly needed. We don't want to keep soldiers in Haiti a minute longer than is necessary, and yet the length of the time that they will have to stay there is largely dependent on what the Church is willing to do. The troops cannot come back until the character of the Haitians has been sufficiently developed to enable them to make use of their democratic form of government. Unfortunately, though they wish it were not so, the men in uniform will never be able to build up the character of our neighbors just because they wear uniforms. No matter how altruistic a guardian of the peace may be, so long as he has a policeman's billy in his hand his admonitions will not be listened to. The only way to get the marines back north is for the Church to send men south. So far we have sent but one.

But do not imagine from what has been said that there are not many intelligent and cultured Haitians—in Port au Prince and in several of the cities there are a goodly number of citizens of which any republic might



COFFEE BY THE SHOVELFUL



COFFEE READY FOR SHIPMENT

be proud. But they are the very ones who rejoice in what we are doing, and it is to support them and keep them in power that we are devoting our energies. The difficulty is found when one goes outside this minority and comes across the corrupt politicians of the type that have been bleeding the masses these many years. They hate us, and naturally so, since they can get no more graft—left alone they would speedily fasten their talons again in the land and fatten on the blood of their victims.

A demonstration of the extent to which these vultures have interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women—mile after mile and nothing but the female of the species—most of them with baskets on their heads. "Where are the men?" involuntary rises to the traveler's lips. And the reply comes quickly that they never leave their huts, or at least never go abroad since the sorrowful experience of years and years has taught them that when they are at

large they are apt to be impressed into service by roving "revolutionists". Hence one never sees anything but women as one wanders here and there through Haiti.



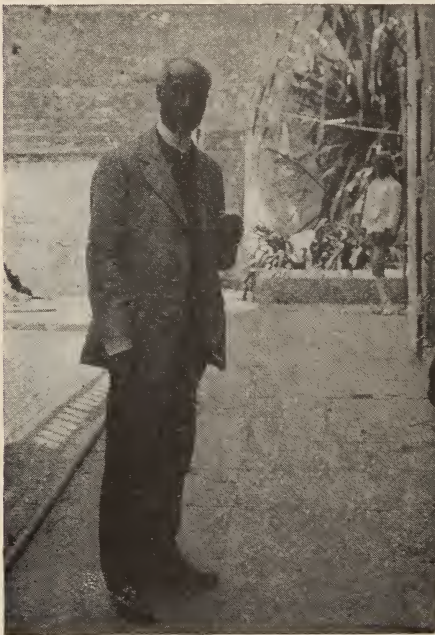
GRINDING COFFEE



THE SCHOOL IN PORT AU PRINCE REBUILT BY MR. LLWYD

There are three classes of Haitians—the cultured and well-educated minority, the political grafters, and the masses. The last group, who form

the vast majority, are simple, uneducated and primitive. Owing to the very small number of Roman clergy in the republic the people who live outside its towns are virtually unevangelized. In the district near Leogane, where we have three clergy and about fifteen catechists serving about fifteen missions, the people as far as I could discover had never heard of Rome.



THE REVEREND A. BATTISTE

It is among these last that we can do our best work. The city problem, allowing, of course, for the changes in scenery and color and climate, is not so different from what confronts one in New York. The further away one gets from the firmament which showeth His handiwork—the deeper one gets into “civilization”, into towns with their pavements and man-made concealers of Him and His works, the harder it is to make men realize the presence of God. I have often quoted the saying of Kipling’s to the effect that in unimproved India it is easy to remember the Almighty, while it’s a very different matter in London where the Supreme Governor seems to be



A STREET IN LEOGANE

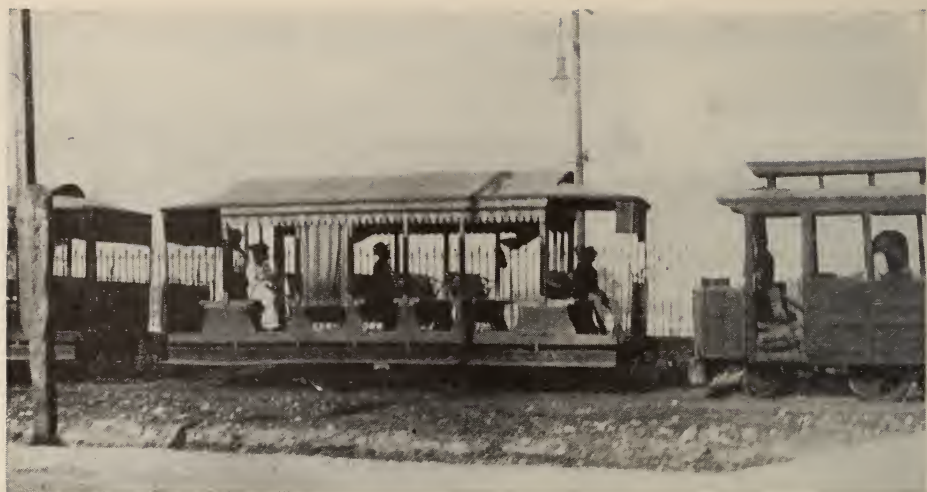
the County Council. Even in primitive Port au Prince this rule applies. Civilization, commerce, science and all modern improvement draw as it were a veil across the God-declaring heavens and rob men of reverence. And so the city problem of Haiti is not so different from the city problem of the United States. But the country problem is unique. Among the mighty mountains where every prospect pleases and man is by no means vile, there lies before the adventurous such a chance to proclaim God's gospel as might well thrill a Livingstone. M. Battiste with his faithful aids, Mm. Paraison and St. Vil, and a goodly group of catechists have only scratched the soil. Probably the task had best be continued by the Haitians themselves, but we need a man who can establish among them a training school—not a theological school, for there is no use in teaching mountain evangelists about Henry VIII and the Prayer Book of Edward VI.

I am sorry that I did not get to Aux Cayes where M. Benedict and his son have done such excellent work. The

bishop tells me that the town churches there and at Leogane are among the jewels in his crown. At least I am glad I saw the beautiful little stone



MRS. A. BATTISTE



A STREET CAR IN HAITI THAT BURNS WOOD

building the people themselves have put up in Leogane without aid from elsewhere. It is evidence a-plenty as to the reality of Leogane Churchmanship and shows how we may expect matters to develop in the small Haitian cities.

In contrast to the heroic opportunities which beckon evangelists to the mountainous interior, the appeal of Port au Prince strikes a very different note. As I have just said, it is but another version of our own city problem. Like ours, it is complicated by the economic factor and by the presence of foreigners, who cause God's name to be blasphemed. Bishop Holly's work in Port au Prince all but perished in the last years of his life. Dr. Pierre Jones and his son, the Reverend Eduard, have done all they could to revive it, but without help from the Mother Church their efforts can accomplish little. A new beginning was made when we sent Mr. Llwyd in 1918. Under his indefatigable care the old wreck of Trinity Church has been repaired; though even today it is but a poor excuse for a House of God. Whether or not we should erect a

proper church on the magnificent new property recently purchased, I am not prepared to say. What I am ready to state, however, is that in such an environment our chiefest effort should be devoted to the coming generation. One can always fill a church in those lands if one has an attractive service. But full churches do not mean strong churches. Strength only comes when the communicants have put off idleness and irresponsibility and it is to the eradication of those typical characteristics that I think we should address ourselves. What is needed is that the next generation of Church people should be industrious and ambitious, owners of their own homes, dominated by a desire to make theirs and their neighbors' families centers of patriotism. The clergy and a few faithful parishioners exhibit these traits today, but there must be many more like them. As Mr. Eduard Jones said to me, mere education in the three Rs does not produce useful citizens.

All the people with whom I discussed this problem, from M. Dartignave, the president, down, urged the necessity of *trade-schools*, and I am confident that the one thing required



GOING TO MARKET IN HAITI



BISHOP COLMORE AND HIS ESCORT ON THE ROAD TO BIGONE



A BUSY MORNING IN THE MARKET PLACE, PORT AU PRINCE



SOME OF THE CHIEF CITIZENS AT BIGONIE



A VIEW NEAR OUR CHURCH AT BIGONIE



FRENCH FORT OF THE EIGHTEENTH CENTURY, PORT AU PRINCE



LOADING GOODS AT CAP HAITIEN



THE REVEREND EDUARD JONES AND HIS SCHOOL, PORT AU PRINCE



MISS MARIANNE JONES AND HER SCHOOL, PORT AU PRINCE

Haiti in Transition

to solve the problem of the Port au Prince district is the boarding trade-school—schools of this kind where boys and girls can be trained from their youth up to love labor. The seed of the Gospel can not take root in people who prefer idleness to industry or irresponsibility to the daily grind of responsibility. And I don't see how the needed soil can be secured without plowing and harrowing and fertilizing given in a trade-school.

Of course, there must be three R education, but this is already well taken care of in the Reverend Pierre Jones' school for girls and in the *Ecole St. Jacques et St. Pierre* over which Mr. Eduard Jones presides. I enjoyed my visit to these immensely. I wish in addition to the photographs I have of them I had phonograph records of their rendering of the Haitian national hymn—a really excellent bit of music.

Some are skeptical as to the possibility of black people ever being able to govern themselves. To such I would reply that they are thinking in too small terms. They forget that there were six centuries between 1215 and 1815. What if it takes Haiti three centuries to go through the experiences we had between Runnymede and Waterloo? That would be fast enough. We must learn to think in such terms and not condemn a people if they fail to climb from slavery to economic efficiency in a hundred years. And moreover we must help them as they endeavor so to climb. We must aid them as skilfully with our new-found knowledge of pedagogy as we possibly can. And this means that we must help them to put on Christ. For fundamentally that is the answer to all political problems: the propagation of the Gospel—if that is wisely done civilization of the best kind is bound to follow. For as Dean Church pointed out a generation ago in Saint Paul's, the progressive refinement of human nature,



OUR CHURCH AT LEOGANE

This church was built almost entirely by the Church people of Leogane and vicinity

the power to bring about what we propose, the deep, strong sense of justice, the genius and aptitude for law, the impulses which lead to discovery, the spirit of patriotism, and, above all, self-control and altruism, all these follow inevitably in the train of the Gospel. Moreover, as another has pointed out, the Blessed News is not inaccessible to and inappropriable by God's little ones. It is as much panacea for the poor as for the rich, it is a text book

“Which he may learn who binds the
sheaf,
Or builds the house, or digs the
grave,
Or those wild eyes that watch the
wave
In roaring round the coral reef.”



THE ARRIVAL OF THE MAIL AT ANVIK, ALASKA, JANUARY 19, 1919



A SLED REINDEER

A GREAT MAIL

By the Reverend John W. Chapman, D.D.

THERE have been many bright spots already in the year of grace, Nineteen Hundred Nineteen, and as Hans Christian Andersen doubtless would have said, "Each of them was brighter than the other." One of them was the arrival of the mail on the nineteenth of January.

To be sure, there was a momentary burst of sunshine at Christmas, when two of the reindeer boys came over from Shageluk with a fat deer, the first of many that, we hope, are yet to come. But the clouds of quarantine closed in upon us and gave us plenty of time to think of the things that were not. And among the things that were not was a bank account. To be sure, there was no novelty about that, but one never gets quite used to it,

and in this instance it was worse; it was an overdraft.

"Bad management!" Yes, neighbor, there has been a great deal of it in the world in the past five years, and it has been felt to the remote corners of the earth. The *djinn*-that was let out of the bottle in Nineteen Hundred Fourteen is only slowly being conjured back again. That is the meaning of it, and when the bills of Nineteen Hundred Eighteen arrived they furnished for us anything but a bower "full of sweet dreams, and rest, and quiet breathing."

There were other things that were not, to make our breathing unquiet during those long winter months. On that side of the account should be placed the quarantine itself, with the

A Great Mail

possibility that it suggested of a return of the sad times of 1900, when so many of our people died of influenza. At that time the village forty miles below Anvik was a larger place than ours; but during that summer fifty per cent of its inhabitants died. So this year nobody made an attempt to break the rule of the quarantine, and except for the monthly trips of the mail carrier there was no travel between the native villages. Therefore we had plenty of time to wonder whether the war would continue, whether the epidemic would reach us, whether the men who have been drained out of Alaska would ever return, whether scurvy, which appeared last year, would return this year, whether the reindeer experiment, which means so much to us, were proving successful or not, and so on.

Also there came sad news. Dr. Frank Lamb, who had endeared himself to everyone in this region and wherever he was known, died in the performance of his duty in the effort to combat the ravages of the epidemic in the delta region of the Yukon. And then the shocking news of the loss of the *Sophia*, the greatest marine disaster that has ever affected Alaska.

Surely there was need of something brighter; and it came. When we heard of the end of the war we lifted up our hearts. Later on the quarantine rules were relaxed, and the boys

who had been waiting for an opportunity to cut wood down the river began to leave the village. Sleds arrived from Shageluk, bringing us two more deer. The discovery of gold in this neighborhood was reported and caused considerable excitement for a few days. Now there is less excitement and more expectation.

And for us, at the mission, every mail has had its own delightful surprises. First came the assurance that funds were in hand sufficient to build the doctor's house, and more than was asked for. Then came news that a conditional grant of five hundred dollars would be available on our building fund. I think that the heart of our bishop must have been rejoiced to send me that word, and later to write me of another similar grant of five hundred dollars and of a contribution from a branch of the Woman's Auxiliary. Someone is sure to tell on Connecticut. I think I might as well be the one.

* * * * *

And so the *djinn* is getting back into his bottle after all. I am glad that I am able to present a picture of the arrival of the mail carrier on the nineteenth of January, 1919, with his seventeen dogs, for it was that mail that brought the assurance that our burdens were lighter by a thousand dollars. Thanks be to God. The best thanks that I can give our friends is to share the good news with them.





MR. SINCLAIR AND SOME OF HIS CONGREGATION

NANCHANG: A STRATEGIC CENTER

By the Reverend T. L. Sinclair

THE breaking up of the old religions of China, the present widespread desire for better things, the consequent dissatisfaction with present conditions, the open minds of the Chinese and the growing sense of the need of a new moral force give us a present opportunity which is almost without parallel. The time has passed when the missionary in China can think of himself as being only an individual saver of individual souls. He must now think of himself as being part of a whole affecting a whole, and the choice of place must be governed somewhat by that fact.

The above is true throughout China, but nowhere more so than in the city of Nanchang. Strategically located near the head of Poyang Lake and at the junction of the Kan and Fu Rivers, Nanchang has natural and fairly easy means of communication with the greater portion of the Kiangsi

Province. But not only is the city well located in relation to the other portions of the provinces, it is also well located in relation to a number of other provinces. If straight lines were drawn from Hangchow, the capital of Chekiang Province, to Changsha, the capital of Hunan; from Fuchow, the capital of Fukien, to Hankow; and from Canton, the capital of Kuangtung, to Hankow, the first three would pass through Kiangsi not more than fifty miles from Nanchang and the last not more than one hundred and fifty miles. It is reasonable to suppose that some day railroads will connect these large cities, and when they do they will pass through Nanchang. It is well known that the building of at least one of these roads was hindered by the war.

Nanchang is the capital and largest city in Kiangsi Province, also the largest in the diocese of Anking. The



SOME OF THE GIRLS AND YOUNG WOMEN AT NANCHANG

estimated population is 500,000. If the cities of China, the capital and larger treaty ports excepted, should be classified according to size and importance, Nanchang would certainly rank as a first-class city. The people are alert and progressive. There is a railroad from Kiukiang to Nanchang, managed and run by Chinese. It is true that the railroad is only about eighty miles long and that the trains are neither luxurious nor fast, but it is a railroad "for a' that."

In Nanchang we have a splendid opportunity, but with our present force and equipment it is impossible even in a small way to grasp it. The only property owned is one foreign residence and the land on which it is situated. Our native staff and schools are accommodated in rented buildings for which we pay out about forty dollars a month. Our church is a large room in one of these buildings, part of which is used as a school room on week days. On one side of the church room there are pillars which shut off a large portion of the congregation. The floor is brick, laid in dirt; of some parts we might truthfully say that it is laid under dirt. The benches have no backs; they are simply pieces of

plank about a foot wide with four legs stuck in them. Some might think that surely better benches could be procured; why has the missionary not put them in? Well, the benches are in keeping with the rest of the building and the missionary hopes and saves to put new benches in a new church. If some kind soul will give the benches and some other kind soul give a church to put them in, the missionary will attend to the rest. If the merchant finds it necessary to discard the old, dark windowless shop for an attractive shop with large windows and lighted by electricity, shall we deem the old-style, damp and dirty building good enough for a church?

To make matters worse, our church is situated on one side of the city far from a number of our Christians and therefore some seldom come. For a woman with feet four or five inches long to walk one or two miles to church is more difficult than we imagine. We do not wish to place a chapel at each Christian's door, but we do wish to make it reasonably easy for Christians to come to church.

Our staff is also inadequate. For work among men our staff is sufficient so long as no advance is to be made,



SOME OF THE BOYS AND YOUNG MEN AT NANCHANG

but for work among women we are sadly deficient, even for present needs. Our only woman worker is an untrained Biblewoman who can barely read or write. She is the best we could get and she does the best she can, but that leaves much to be desired. Not only can we not reach outsiders, but even the wives and daughters of our Christians are inadequately prepared. We are often forced to baptize women insufficiently taught, because there is no one to teach them. Our congregations are made up largely of men, not because men are more susceptible than women, but because there is no one to lead and teach the women. Of course husbands should teach their wives. Some of them do; some don't; some can't. They are almost as faithful in teaching their wives and children as men in America. Custom forbids men working among women, but through the efforts of the Biblewomen and through the efforts of some faithful husbands we have succeeded in reaching a few women. They are about as devoted a little band as one can find anywhere. When

asked to attend meetings of the auxiliary or other meetings, they are about as ready and willing as any I know.

The most successful method of work among both men and women in China is working through Christians. Having gained a number of converts, we through them try to reach their friends and relatives. A great deal can be accomplished in this way provided there is some one to teach and to lead. Our women are sadly lacking in the knowledge of even the rudiments of Christianity. People who do not know themselves cannot teach others. Again, Chinese generally, especially women, are lacking in initiative. Education of women was until recently a thing unknown in China. Their business was to stay at home and look after the house and children. They have cooked, washed, raised children and generally lived such a narrow, monotonous life that when told to do anything else they do not seem to have the least idea how to go about it. Their hands and minds seem tied, but given a leader much can be accomplished through them.

Nanchang: A Strategic Center

There are a number of homes half Christian and half heathen for lack of a little encouragement, a little friendliness and a little instruction. There is work ready for the Master, there are women ready and willing to be taught, "but the laborers are few."

Yet, in spite of the inadequate force and equipment, the work has not been unsuccessful. Work was begun in Nanchang about eleven years ago. For about six years it was run as an outstation of Kiukiang, a great portion of that time with only a catechist in residence. Five years ago a foreign missionary became resident. We have not been able to build either day or boarding school buildings, but are forced to depend on such houses as we can rent. We now have a boys' and a girls' school with about fifty scholars. Our congregations, I think, are about the average. I once took the pains to count a Sunday congregation. It is true the day was a fine one though not a great feast day or special occasion. The number was fifty-two, not including the pupils of the two schools.

Our Christians and catechumen, including baptized children, number about 130. Some of the Christians are very regular in their attendance; some are not. Chinese Christians are like Christians all the world over, some good, some indifferent and some bad. But taking all things into consideration, the work in Nanchang has been about as successful as that of any place I have seen in China. (The writer only recently went to Nanchang and so is speaking of another's work.) A good beginning has been made—it only remains to build on the foundation. The general plan for evangelistic work, which we hope some time to carry out, is to build a central church near the center of the city and have several chapels in the other parts of the city.

Here we have both a duty and an opportunity. A duty in that it should

be made possible for all Christians to attend church without too great inconvenience. But our duty is also our opportunity. Should we build chapels in reasonable distance of those Christians who live at a distance from our present location, we could through their assistance reach their friends and relatives. You might persuade a non-Christian friend to stop business and walk a block to service but it is something else to persuade him to stop business and walk two miles to and two miles from church.

It must also be borne in mind that the work of a large city comprises not only work in the city itself but the city must serve as a center from which work is done in the towns and villages around. It often happens that more people are brought into the Church as a result of this country work than as a result of the city work. Some of our Christians have moved to towns and villages near Nanchang, others have relatives or friends in the villages. These would form a nucleus with which a beginning could be made. A number of people have expressed themselves as ready and willing to help us in their native villages, but we have not been able to take advantage of their offer.

Let no one suppose the Chinese Christians are models of virtue. They have their faults like Christians all over the world. They need to be exhorted, encouraged and sometimes rebuked. The quality of mercy is needed in dealing with them. It is well that he who comes to China as a missionary should also realize that the Chinese are not falling all over themselves to become Christians nor can they be changed from demons of darkness to angels of light in a day. We come to call the sinner, not the righteous, to repentance. Discouragement will come at times and the work will seem hard, but he who consecrates his life to them will find in his work a compensation for all difficulties.

SOUTH DAKOTA SHOWS THE WAY

WHILE we are planning the Nation-Wide Campaign which is to awaken the Church and equip Her for the task set before Her, it is good to hear of a missionary district that has already begun active effort.

Thirty-four years ago Bishop Hare founded in Sioux Falls the School of All Saints, which became his home for the remaining twenty-five years of his life and still enshrines his memory as a living monument. It has never been adequately endowed. Founded with the purpose of furnishing the highest type of education at a cost within the reach of the average dweller in South Dakota, it has never been able to pay its way. Through the kindness of friends, year by year, the inevitable deficit has been made up; but, with the tremendously increased cost of living, a critical situation was produced. Either the tuition must go up beyond the reach of the ranchman and the store-keeper in the small town, or the endowment must be increased.

In all the years of its history one woman has been the head and the inspiring leader of the school. The name of Helen S. Peabody is known and honored throughout the state and beyond its boundaries, and hundreds of young women count her as a gracious influence in their lives.

It was decided a year or more ago to raise an endowment fund of \$100,000 to be called "The Helen S. Peabody Fund", which would take care of the deficit and insure the financial status of the school. An active campaign to secure this fund was begun early in May; but the men of South Dakota were not satisfied with that achievement and determined that there should be also an additional \$100,000 to complete the Bishop Hare Memorial Building, modernize and equip the school, and increase its capacity.



HELEN S. PEABODY

This having been decided, they set actively at work. The Hon. Charles H. Burke, ex-congressman of the United States, and a state committeeman of the Red Cross, accepted directorship of the campaign without compensation, and is giving his whole time to it. The city of Sioux Falls was asked for half of the amount and *has subscribed* \$110,000. The rest of the amount is looked for from the state in general and from outside friends of Bishop Hare and the school. Never has a missionary district attempted so great an undertaking; but those in charge of the campaign are confident that they will succeed. The interest and help of the Church should be generously given to this effort which has been so splendidly begun in Sioux Falls.

All Saints' School cares for 140 girls, and the ready response of those who know it best is a high testimonial to the value of its service.



SIXTIETH ANNUAL CONVENTION, TOPEKA, KANSAS, MAY, 1919

MAKING DRY BONES LIVE

By the Reverend Francis S. White

WROTE one bishop to another about a certain clergyman who wished to work in his diocese: "Tell me whether he has punch, personality and a programme". These three requirements for the success of any spiritual or material project were very much in evidence at the sixtieth annual convention of the diocese of Kansas, held in Topeka last May. The spacious tree-filled site afforded the atmosphere of a fine Chautauqua background: the capacious cathedral situated at a corner of the grounds was the heart of the four days' meetings and conferences; here gathered morning, afternoon and night from half a thousand to a thousand personalities, all eager to get, in order to give; and giving themselves body, soul and spirit to a programme where the Mission of the Church was not "writ in water", but so presented in thoughts and words and deeds by men expert in their fields as to make evident to the passerby that no one present was "beating the air", but that everyone was "punching" his or her way toward a definite goal.

The general secretary of the Board of Religious Education found men and women eager to answer his three questions: "Do the clergy believe in the *Christian Nurture Series*?" "Will the vestry support the series?" "Will the teachers take their work seriously?"; and he also found a rare example of a well-trained child who correctly, modestly, and intelligently showed by her answers that at least one parish in Kansas made good on his demands.

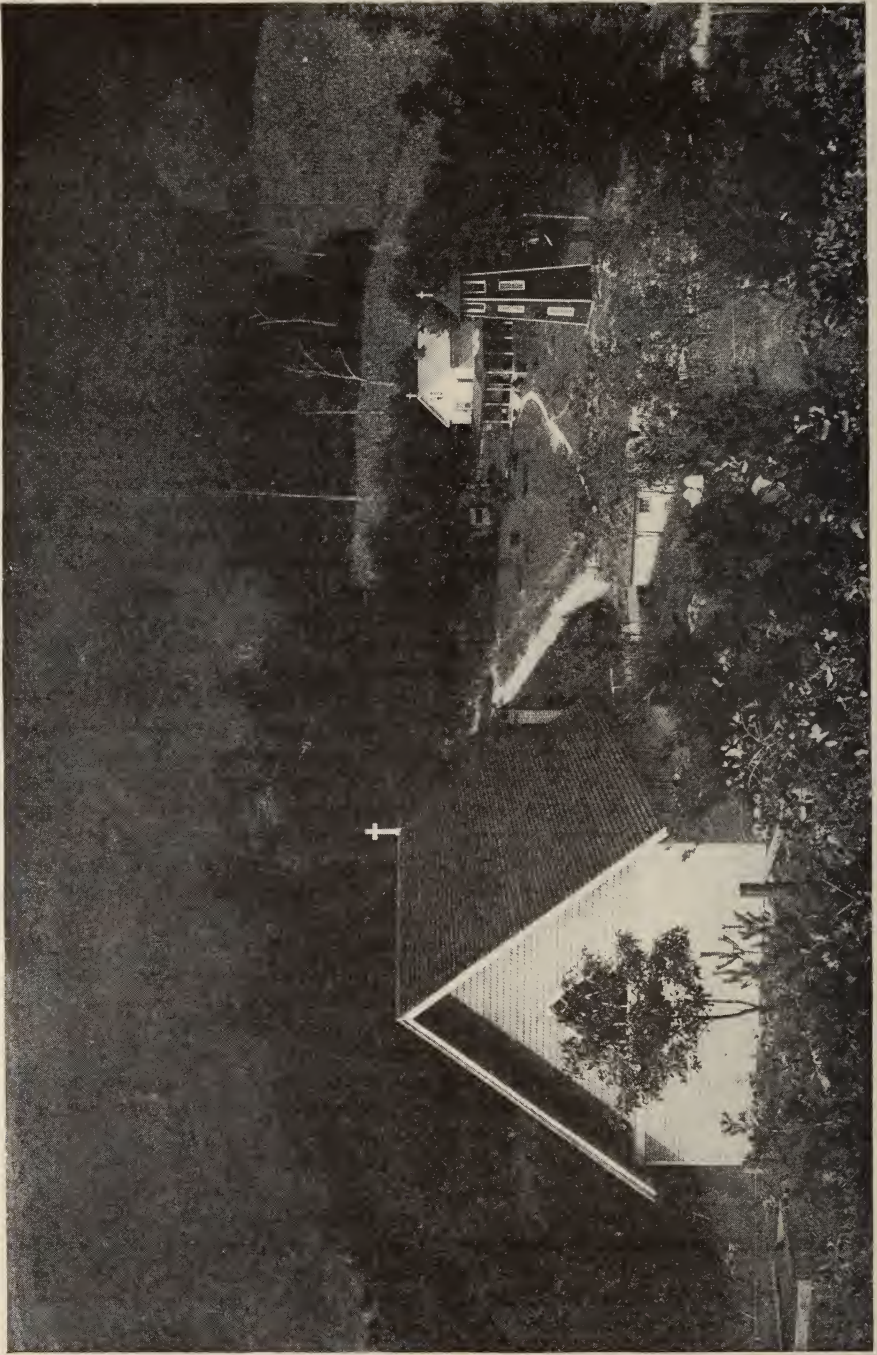
Returned chaplains from "here" and "over there", and an ex-army chaplain now rector of a metropolitan parish, found people breathless with desire to make "social service" a synonym for leading the way to the Christ's viewpoint and principles.

The secretary for domestic missions found eager listeners, and a ready response on the part of Churchmen and women both juniors and adults to the call of the Nation-Wide Campaign; and in their Auxiliary and committee reports they evidenced to him the fact that these people were building well on the foundations laid in other days by earnest self-denying bishops, priests and lay folk.

All the stimulus and power that such a serious-minded, clean-hearted aggregation could generate were carried into the deliberations of the council itself, and the men who came from desk, and field, and counter seemed free from the impatient restlessness usually manifested at conventions by those who would have the matter done and be gone.

This space is given to the writer of this article not to boost Kansas, but to call to the attention of earnest workers for the Master in every part of the field, what a definite programme based on loyalty to the expressed and determined ventures of the Church through the Boards of General Convention can accomplish, when such a programme is attempted by personalities clothed not only in the habit of the Episcopate, but in the frock of the clergy, and the garment of the lay folk: all of them putting themselves to work with such snap and vigor that "paunch" is changed into "punch" and "pep" into "spirit".

Punch, personality, programme: these things, under God, will change our dry-as-dust conventions into vibrant, virile, refreshing assemblies of the saints. They will make old dioceses young, young dioceses strong; they will send the ruby blood of progress from parishes into communities; they will change human beings into living souls.



WHITTLE MEMORIAL CHAPEL, MISSION HOME AND BELL TOWER AT MISSION HOME, VIRGINIA



HOLY INNOCENTS' CHAPEL, SIMMONS GAP, VIRGINIA

AFTER THIRTY YEARS IN THE MOUNTAINS

By the Venerable Frederick W. Neve

Archdeacon of the Blue Ridge

AS I shall soon be commencing the thirty-second year of my work in the mountains of Virginia it may be interesting to the readers of *THE SPIRIT OF MISSIONS* if I give some account of the beginning of work among the mountaineers in this archdeaconry, together with what in my opinion are the salient points to be remembered in ministry to these people, based on my long and happy experience among them.

It began originally with an attempt to care for the people in the Ragged Mountains who were within easy reach of the parish church of Saint Paul's, Ivy, and it was confined for some years to this first missionary enterprise. I could not, however, help feeling as the

years went on that the work could easily be extended to the Blue Ridge and that there was just as much need for it there as in the Ragged Mountains.

The year 1900 saw a big step forward, when a new mission was started in the Ragged Mountains and also one at Simmons Gap, on the top of the Blue Ridge. These two new missions were about forty miles apart. From that time the work went rapidly forward, until in 1904 the Bishop of Virginia formed it into an archdeaconry with right-of-way from one end of the diocese to the other. For some years past the work has been divided into four large districts and much has been done to build up permanent missions.

After Thirty Years in the Mountains

Looking back over these many years in which I have been interested in the welfare of the mountain people, there are certain facts which stand out clearly in my mind:

(I) The people of the mountains are deeply interested in religious matters. They will come a long way on foot to attend a religious service, the mothers carrying their babies even for long distances. I remember once giving a poor woman a lift in my buggy who had walked for a whole day in order that she might be on hand to attend a service the next morning. I was able, by giving her a lift, to take her part of the way home.

I remember, too, in the early days holding a service at Simmons Gap when I had to give two extra addresses after my regular sermon was concluded before the people would leave. A number of instances might be given similar to the above to show that the Church can be made the principal interest in their lives.

(II) Their capacity for improvement is another fact which has been demonstrated at every one of our mission points. The influence of one of our missions in a community is soon felt and improvement begins to take place. Of course, the older people are harder to move but even in them the work has shown beneficial results and some remarkable transformations of character have taken place within my time.

A striking example is found in the career of Samuel Miller, a Ragged Mountain boy, born and reared in a log cabin at the head of Sprouse's Hollow, who made his way into the outside world and by his natural force and ability made a success of his life. At his death he left the great bulk of his money to found two large orphan schools, one in Albemarle county and one in Lynchburg. The Miller Manual Labor School in Albemarle County, which was his home county, trains 250 boys and girls in the useful arts of life,

and sends them forth with an education and technical equipment which enables them to earn a comfortable living. The superintendent of the school told me on one occasion that he had made a careful estimate of the earning capacity of the students who had been trained in the school and had gone out into the world, as compared with what they would have been able to earn if they had not enjoyed the benefits of the school's training. The conclusion which he had come to was that this increase amounted to about \$200,000 a year. And these benefits are not merely for this generation but for all time; not for one class only, but for all children of the country who are orphans and through poverty need the help which this institution can give them. The Lynchburg school is also doing a great work in educating orphans from the county in which that city is placed.

From what has been said above, all must, I think, agree that it is decidedly worth while to provide an opportunity of self-improvement to the mountain children, that they may have a chance to prove what they can accomplish if only they are given a fair show.

With regard to communities, in one particular district the material improvement has been very great. The roads to the outside world which were very bad and almost impassable in places have been rendered usable even by automobiles, and some of the people now own *Fords*. The community mill which had worn out and stopped running greatly to the loss and inconvenience of the people, was started again by the missionary's going into partnership with the miller and furnishing the necessary funds to buy the new parts that were needed. Then again the missionary showed the people how to dispose of their eggs profitably by means of the parcels post. The moral and spiritual improvement went on side by side with the other. A long, hard fight was necessary before

After Thirty Years in the Mountains

the still-houses were cleaned out, and as these were the cause of most of the quarreling and cutting scrapes in the neighborhood, their removal was one of the greatest victories ever won by our missionaries. It left, however, some bad feeling on the part of those whose material interests were affected and injured, but they came around after a while and admitted that the missionary was right and that he had acted for the best interests of the community. The principal offender kept up his attitude of hostility for two years, but finally sent for the missionary and asked to be baptized and received into the Church.

(III) Another fact which has been clearly established is this: That the only way to do the work properly is to place colonies of workers in the various communities you wish to help. It is only by *living* among them that you can really help the people to help themselves. The old adage, "Example is better than precept", was never more clearly proved than in the Church's work among the mountain people. Our missionaries are Light Bearers shedding the light of a good and Christian example upon the ignorant and out-of-the-way. Our mission homes themselves are object lessons, teaching year in and year out what a home should be like and how the practice of the Christian virtues makes the home happy and blessed. Then the various members of the mission staff have each some particular work to do, preaching, teaching, visiting, nursing, but one and all bringing the full weight of their influence to bear upon the community and its needs.

What wonder then that a new social order is gradually being developed in these mountain communities. After a while these backward and long neglected neighborhoods will be near to the Kingdom of God.

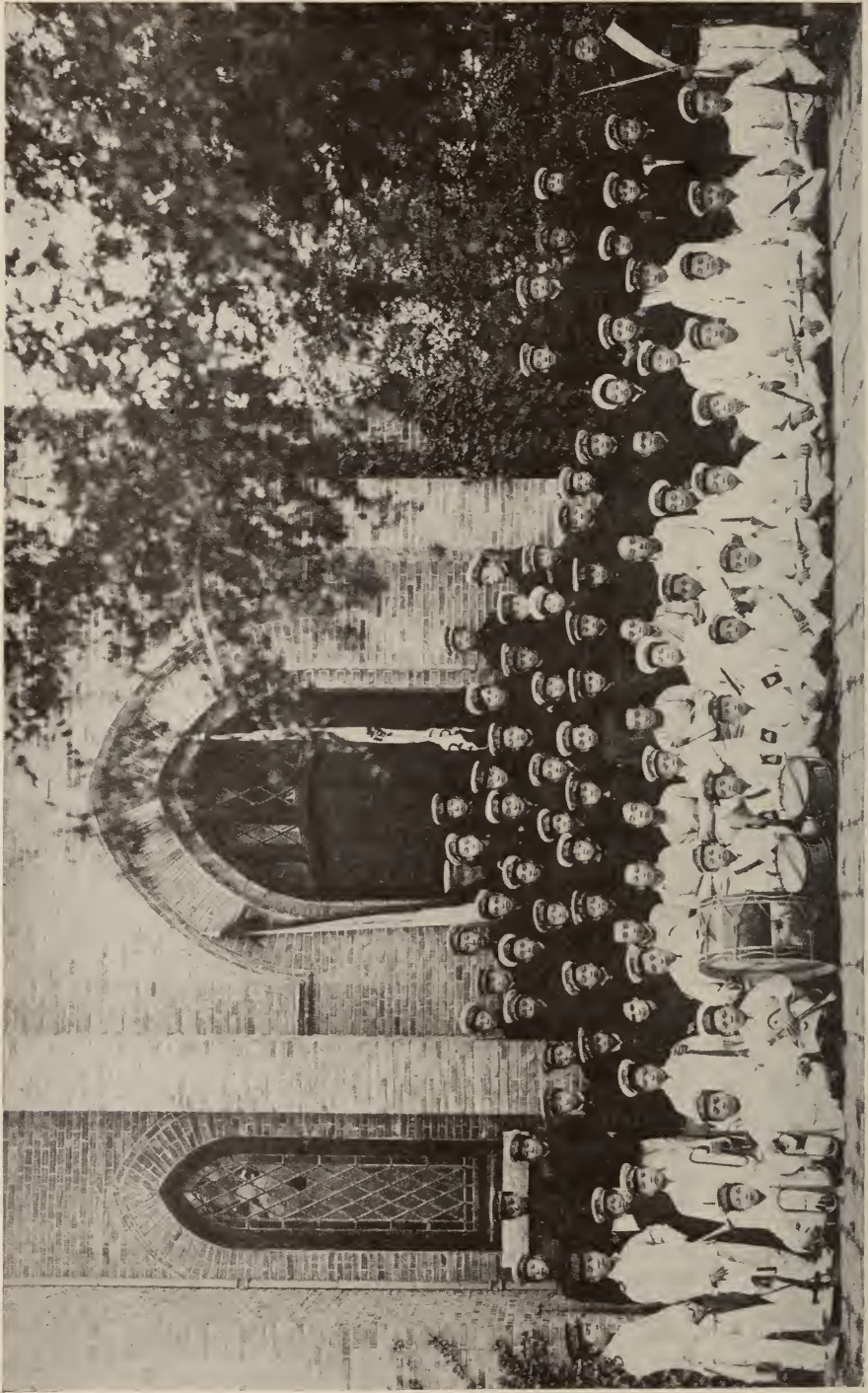
(IV) In these days of hopefulness for the building up of a new and higher civilization there is no more prom-



SIMMONS GAP SCHOOL HOUSE

ising field perhaps for the Church to work in and develop than the mountain communities of the South. The brave and persevering struggle of these people to overcome the difficulties of their environment has given them an independence and strength of character which will in time enable them to do good work for Church and state when they have been educated and trained for service. In the future many of them will become leaders wherever their lot in life is cast. This, too, is one class of the population which is rapidly increasing and that in itself insures for them an important place in the future.

The Church can renew Her strength if She will plan wisely for a large extension of work among the mountaineers, and as a worker of many years' standing in this particular branch of the Church's mission I would recommend to the authorities the advisability of so doing. I believe that there is no enterprise which would bring larger or richer returns. The fact that the mountain people are perhaps the purest American stock in the country makes moreover a strong appeal to those who are interested in preserving the distinctive traits of American civilization.



THE CATHEDRAL SCHOOL, ANKING, CHINA.

THE ANKING CATHEDRAL SCHOOL

By the Reverend E. J. Lee

IT will be a surprise to many readers of *THE SPIRIT OF MISSIONS* to know that the largest school in point of attendance in the district of Anking, China, is the choir school of the cathedral of the Holy Saviour. Its light has been hidden in the past under the bushel of the name "Choir School", which suggests a missionary frill or embellishment and gives no idea of the valuable service that the school renders. It will be known hereafter as "The Cathedral School", a name more appropriate to its size and the important place it fills in the district.

This institution was founded in the year preceding the China revolution, so that its history has been almost coterminous with that of the Chinese republic. We are glad to say, however, that unlike the republic, its history has been one of quiet growth in size and efficiency. It is true that the school was closed during the troublous year of the revolution itself, when the city was looted by mutinous soldiers and the governor of the province took refuge in our mission compound to save his life. In the following year, however, conditions being more stable, the school reopened, and since then nothing has occurred to disturb the tranquillity of its progress.

It was in this year of reopening that Bishop Huntington came to Anking as our bishop. His choice of Anking as his see city made its new church of the Holy Saviour the cathedral of the diocese, which, of course, added dignity and importance to its choir school. The reorganization of the school was effected by the Reverend E. L. Woodward, who was appointed at this time by Bishop Huntington in charge of the cathedral work. In his capable hands it rapidly

developed until it became a flourishing institution.

The man to whom the school probably owes most, however, is the Reverend C. C. Yen, who has recently been in New York taking graduate work in the General Seminary and Columbia University. Mr. Yen is a born teacher and a fine organizer, and during the three years that he was in immediate charge of the school it was developed to a high plane of efficiency.

The school is housed in a miscellaneous group of buildings, the principal one of which is an historic mission building, the first built by our mission in Anking. For five years it housed Saint James's Hospital, and the foundation of the great reputation of that institution was laid there. When the hospital moved to its more commodious quarters in the new compound on the other side of the city Saint Paul's School, just beginning its career, fell heir to the old building, and proceeded to adapt it to educational purposes. After a couple of years, however, Saint Paul's School followed the hospital across the city to quarters by its side. The choir school in turn succeeded to the vacated building with its acquired scholastic atmosphere.

For the first two or three years our equipment was very unsatisfactory, the school overflowed its quarters and encroached on those intended for other things. It had no proper playground and when its one hundred boys, in play hour, got in action between the trees and buildings on our little compound it was scarcely safe for their elders to walk about.

The pressure was somewhat relieved two years ago by the purchase of a large adjacent Chinese residence which for nearly fifteen years we had

The Anking Cathedral School

been trying to secure. This was remodeled, and now most of the school class-rooms are located there. They are not ideal, but allow plenty of both light and air, the great essentials. This addition made it possible to tear down an old building in which the foreign missionaries had lived and use the space for a playground.

A primary object of the school's foundation was, of course, to furnish a trained choir for the many services of the cathedral. The boys with the best voices, and with some ear for music, in numbers varying from thirty to forty, are taken into the choir. They have the special honor of being trained by the bishop himself when he is not on visitations. In his absence, our young deacon at the cathedral, Mr. Ten, supplies his place. We cannot claim that the standard of singing of our boys is quite up to that of the best trained choirs at home. The relative advance that they have made from their starting point, however, is certainly very much greater and their singing really is very creditable. Bishop Huntington has recently been teaching them some of the hymns of Pastor Hsih, the famous Chinese pastor of Shensi, whose life by Mrs. Howard Taylor is a missionary classic. These hymns are wholly a native product, Chinese verse set to Chinese tunes of the pentatonic scale, as is all Chinese music. It has to the Chinese ear a tang and attractiveness which our Western music lacks. At a series of evangelistic services held recently in the cathedral one of these hymns rendered with spirit and force by the choir was the most attractive musical feature of the service.

As stated at the beginning of this article, the name of the school has just been changed and in future it will be known as the *Cathedral School*. The reason for this is that it has come to fill a much larger and more important place in our Anking educational system than the name "Choir School"

would imply. Scarcely a third of our boys are in the choir, and of the others many have little gift for music. The fact is that the Cathedral School has become the natural focus of most of our boys' primary schools and takes the graduates of these schools through the four years' course that prepares them for the higher schools in the mission. There are *fifteen* of these primary schools in Anking and its out stations. They all follow a standard four-year curriculum prepared by the Central China Educational Association. The examination questions are received from the association and the papers sent to their board of examiners for correction. Those who attain the required standard are given the coveted certificates of graduation.

It is these boys from our primary schools that in increasing numbers are coming to the Cathedral School. This school is of the grade known in China as the upper primary and corresponds to our American grammar school. Its graduates enter the middle schools of the mission which, in turn, correspond to the American high school. After four years in one of the middle schools they go down the river to Saint John's University, Shanghai, or up river to Boone University, Wuchang.

It is only in the last two years that our system has reached full development. Last June we graduated a class of ten from the Cathedral School and in the fall received eleven pupils from out-station primary schools.

Of course, the Cathedral School will not suffice for all the graduates of our fifteen primary schools. We have already established one other upper primary school at Taihu, our largest out-station, sixty miles to the west. We plan to open another soon at Chingyang, about the same distance to the east. These will relieve the pressure considerably, but the Cathedral School will probably continue to receive the larger number of these boys, and certainly will be able to select the best of

The Anking Cathedral School

these. It is this that gives the school its great opportunity and constitutes its great importance.

The Cathedral School is pre-eminently a school for Christian boys. The boys who come to us from the primary school are nearly always Christians. In fact, we have only a very few non-Christian boys in the school and have never graduated a boy who was not baptized. It is probable, as a result of this Christian character of the school, that in future a large proportion of the candidates for the ministry from the district of Anking will be graduates of the Cathedral School. We have now a number of boys of fine promise whom we expect to see offer themselves for this service.

Another feature of the work of the school is preparing boys for the catechetical and normal schools of the mission, located at Hankow and Wuchang. These are boys who are too old to begin the study of English. They are given a special course and when prepared are sent up river for their advanced work of preparation to be catechists and school teachers in the mission. This preliminary training in Anking is valuable as it enables us to test our material and send up for further training only those who have stood the test.

The fact that the Cathedral School seeks primarily to serve our Christian community will explain why most of our boys come from families of very moderate means. Because of this the fees of the school are made as low as possible to bring them within reach. In most cases our boys pay hardly more than enough to cover the actual cost of their food, while not a few from very poor families are given scholarships which make them largely a charge on the school.

Up to the present time the Board of Missions has been unable to make a special appropriation for the Cathedral School, which has been financed for eight years by gifts from friends



THE REVEREND E. J. LEE

at home and from the foreigners connected with the school. The past three years have been most difficult ones. Specials have been few, and the almost unprecedented rise in silver has caused us to lose about forty per cent of the normal value of these from exchange. We have never yet been driven to the third and last resort of the indigent, but have often had to beg and occasionally to borrow until the begging became effective. If, as we hope, the Board appropriates for the school next autumn, this appropriation will not become available until the beginning of 1920. This means that we must find somewhere \$600 for its expenses for the next half year.

At the Peace Conference in Paris four of the five Chinese delegates are graduates of mission schools. This fact is eloquent testimony to the value of educational missions. The hope of China is in Christian leadership. We are proud of and thankful for the contribution that the schools of our mission have made toward providing such leadership. Anking is trying to do its part, and an essential link in our system is the Cathedral School.

WHERE IS MARY MANNERS?

THE student secretary is in trouble, and not for the first time. The difficulty appears to be that she wields certainly a too facile, and possibly a too convincing, pen. With the best intentions in the world, and led on by the blandishments of a certain editorially-minded officer of the Woman's Auxiliary, she wrote, some months ago, a little story, purporting to describe what happened when she went to visit a college.* As she could not, for obvious reasons, name an actual college, or describe a real visit, or record a confidential conversation, she resorted to a device which seemed to her justifiable under the circumstances. She made a sort of composite picture of her very best and happiest college visits. She chose the name of "Middleham College", because she had never heard of it; and she invented the name "Mary Manners" for the particularly promising girl in the senior class who wanted to go to China, and who had been interested in educational work there through hearing Miss Bailey tell about her work.

Now it is perfectly true that Miss Bailey was in this country three years ago and that she did speak as only a devoted heart-and-soul missionary can about her work as one of Miss Dodson's helpers at Saint Mary's, and everyone who heard her wanted to go to Shanghai on the spot to help Miss Dodson too. Now the student-secretary had written so graphically and made her story so convincing that when this little story fell into Miss Bailey's hands it never occurred to her that there wasn't really any Mary Manners; and she sat down and wrote her a letter, addressing it to her in care of the student-secretary. So what we would now like to know is, where

is Mary Manners? She is too good not to be true; and if any of you know her won't you give her this letter, and ask her to think it over, and let us hear from her right away?

Saint Mary's Hall, Shanghai, China,
May 19, 1919.

My dear Miss Manners:

A hot night with a heavy thunder shower is perhaps not a good time to choose for adding my persuasions to Deaconess Goodwin's that you do not delay in coming to China. I have just been reading about you, though, in the United Offering Leaflet, *The Call and the Answer*; and at the dinner table we have all united in a message to you to make your "answer" this fall and join us in September for the next term's work.

The bishop's two daughters, who teach full time, go to America on furlough in July, and Miss Dodson goes in January. Miss Curtis is coming to fill one place. Can't you take the other? You are a college graduate and can fill in anywhere, and we don't want you to be a day older before you get here, because there's a play-hour for two hundred and fifty girls which will need all your energy.

The subjects you would probably teach at first would be high school composition and literature, religious instruction, and possibly history—at any rate not science, mathematics or French. Our girls have entered the University of Michigan and held their own there without further preparation and children have come to us from Horace Mann and gone straight on with their work. That will show you that the grade of work at Saint Mary's about equals that of a high school in America.

For the rest you would love the life here, for everyone does. It is a very happy and normal life, with plenty of work, plenty of play, plenty of people and interests—in fact, a thousand times more than many, many people have at home. Things grow by leaps and bounds and every day brings its own encouragement. The spiritual atmosphere is deep and rings true, and there is always—to me the most wonderful joy of all—the answer of a heathen girl to the Voice of God, and the change that comes in her whole life.

Come in August. That's the time. School opens about September 6th. You will find a warm welcome here for you.

Very sincerely yours,

MARGARET HART BAILEY.

* *The Call and the Answer of the United Thanksgiving.* Educational Department, 281 Fourth Avenue, New York. Price, 15 cents.



RED CROSS WORK AT SAINT AGNES'S SCHOOL

THE NEW SAINT AGNES'S SCHOOL

By Mrs. J. Hubard Lloyd

ALL over America men, women and children have been helping to build the new Saint Agnes's School, Kyoto, Japan. And now at last the first new building is finished and has just received Dr. Wood on his tour of inspection. The first new building is the long-needed dormitory, bright and sunny, built in Japanese style. It is two stories, built around two open courts which form charming little Japanese gardens in the center of the building. Downstairs are the reception rooms, a large dining room in foreign style, with an excellently equipped Japanese kitchen adjoining, some of the teachers' and students' rooms, the Japanese bath and a laundry where the girls do their own washing. There is also a kitchen where foreign domestic science is taught and a foreign drawing room, furnished entirely by the forty-four girls now in the dormitory, at the cost of one hundred *yen*.

Upstairs, besides the students' bedrooms, there are guest rooms for the

alumnae, a reception room, library, chapel and assembly-hall, and a roof-garden arranged for drying clothes. There is also an infirmary which is to be fitted up in foreign style by one who, not satisfied with devoting her time and services to the school, is adding this gift as a memorial to her mother.

The recreation room is a charming, sunny place with splendid possibilities, but at present with no other attractions beyond "the same old ping-pong set", an institution connected with the school since ping-pong was the fashion in America. I wonder if there are not some girls and boys in America who would like to go halves with their games—checkers, authors, crokinole, parcheesi, indoor croquet, anagrams, puzzle pictures, or any of the games we all know and love, and have so many of at home. Can you not imagine the happy groups of little Japanese girls gathered about their games on a rainy afternoon—it is so often rainy in Japan.

The New Saint Agnes's School

The drawing room and chapel are sadly in want of pictures, the library lacks books, both English and Japanese, the reading-room and dining-room are still without furniture.

Besides the new dormitory, Saint Agnes's is to have a new academic building. Also the alumnae of the school have raised *Yen* 2000 (\$1000) to build a Japanese house for teaching Japanese music and ceremonial. The old school building is to be converted into an administration building. To make way for the new school building the old dormitory has been torn down and the teachers' house moved across the street adjoining the new dormitory.

The money for the new buildings has already been promised, but the tremendous increase in the cost of labor and materials makes it necessary to cut out some important features planned when Bishop Tucker made his first appeal in America nearly three years ago. The most serious losses are larger playgrounds and a gymnasium. Under the direction of Miss Saito, who has recently returned to Japan after a number of years' study in America, the gymnasium work has taken on increased impetus. The girls now exercise in middy blouses and bloomers instead of the hampering skirts and kimonos formerly worn. Games and folk dances have been introduced and the classes are being used to inculcate school spirit. The lack of a building, equipment and sufficient grounds for outdoor work seriously hinders the success of this department, but the need will be to some extent met by fitting up a portion of the old dormitory as a temporary physical culture room. Ultimately, of course, we hope to have a proper gymnasium building.

Miss Spencer, who is taking Miss Gardiner's place in music while the latter is studying in America, would be much gratified by the addition of a good piano and two Japanese organs.

In the graduate department an excellent business course has been start-

ed. For lack of space and equipment, pending the completion of the academic building, the course at present is limited to six girls. Four of these have come to us from outside. The opportunity it offers the school for giving the girls a Christian business training before they go into a non-Christian business world is one that we cannot afford to miss. We are much in need of typewriters—rebuilt ones would be very acceptable. We have at present only one for six girls.

In addition to the high school and business courses there are classes in advanced English for girls preparing for college and normal schools. Miss McGill is also starting an English Club for those most proficient in English. It is to meet twice a month at her house. The club is entirely social, intended to encourage the English work and to bring the girls into more intimate touch with their teachers. There are so far twenty-four eligible for membership.

In this same line though more intensive and with more of an evangelistic aim in view is the summer camp planned by Miss McGill, which she hopes to start in August with another teacher and half a dozen girls. For that purpose she has taken a house overlooking the beautiful Lake Hakone with a view of Fuji across the lake. The camp this summer will lay especial stress on English and will be designed for girls preparing for college and other higher schools. All the work of the camp will be done by the girls themselves and an endeavor made to give them a chance to know the fun of "camping-out". There will be daily morning and evening prayers and an English Bible Class on Sundays, taking up the four main facts of Our Lord's Life—His Birth, Temptation, Crucifixion and Ascension. Among the girls anxious to attend this camp are two non-Christians.

In the school itself the Girls' Friendly Society is proving itself a splendid

The New Saint Agnes's School

auxiliary to the regular evangelistic work. It was started only last April but already has ten members busily learning the G.F.S. catechism in Japanese. During the last few months they have been helping the Red Cross, making bandages and indeed everything except pajamas, which they could not do for lack of a sewing-machine. They are now preparing an exhibition to send to the Cambridge Conference and General Convention. Miss McGill hopes to enlarge the G.F.S. as soon as the present members are sufficiently trained to form a strong nucleus. She is anxious through the G.F.S. to make Saint Agnes's truly missionary, bringing into the society gradually a large number of day scholars, most of whom are not Christians, and through them attracting the mothers to mothers' meetings, the small brothers and sisters to Sunday-school. All the present ten members are now teaching in Sunday-school. They have also invited the entire school to a magic-lantern lecture on the Life of Christ, Mr. Hayakawa, the principal, to give a talk accompanying the pictures. As soon as they are able to do so, the girls hope to support a girl in some other mission school. The opportunity for mission work in connection with a mission school is almost without limit. Thirty of our forty-four dormitory girls are Christians, but only twenty-three of our one hundred and fourteen day scholars. Every girl in the school is an open door into a home. Mr. Hayakawa knows of at least five families in which the parents or grandparents have begun attending church since their girls entered the dormitory. A number of our girls are baptized and confirmed every year, some after they leave the school. Other graduates, though not themselves Christians, are sending their children to Sunday-school. Many who never acknowledge Christ through baptism are yet, by their lives, carrying His influence into their homes.

Besides the new dormitory Saint Agnes's has already one other new building completed and in running order. This is a model and very charming kindergarten. This kindergarten was built with the hope of starting in connection with it in Saint Agnes's a normal course for kindergarten teachers. There is no adequate kindergarten training school in Kyoto. Our only Church Training School is in Sendai, too far for most of our girls to attend. We are seriously hampered in our kindergarten work by lack of efficiently trained Japanese teachers. There is no lack of girls eager to take this training if they could get it in Kyoto. The opening of this course has had to be postponed because we have no missionary kindergartners available as teachers. We need especially someone with the training and experience necessary to take charge of this department in Saint Agnes's. We might have a Christian kindergarten on every street in Japan if we had the teachers, and the money to finance them. The streets are full of children with nowhere to go.

Our people in America have no conception of the need of trained Christian teachers of every grade in Japan. There is no Christian normal school for high school teachers in the country and the first Christian college for girls was opened only last September, in Tokyo. Even in our Christian schools it is often necessary to employ non-Christian teachers for want of trained Christians. The demand for women teachers is increasing yearly. Thirty-four of our graduates are teaching, mostly in kindergarten.

Our kindergarten normal course would include a training course for primary school teachers. There is at present no such Christian course in Kyoto, very few Christian teachers in the government schools, and *no Christian school for children between the ages of six and twelve in the entire city with its half million people.*



MISS A. O. WILLING
Liberia
From Pennsylvania



MRS. E. H. RAFTER
Porto Rico
From Massachusetts



SISTER CONSTANCE ANNA
Anking
From Southern Ohio



THE
REVEREND W. H. RAMSAUR
Liberia
From North Carolina



THE
REVEREND H. T. MORRELL
Cuba
From New York



THE
REVEREND J. A. McDONALD
Hankow
From Ohio



MISS H. A. VAN ARSDALE
Mexico
From Newark



MISS V. L. HUGHES
Hankow
From Maryland



MISS K. L. RIGBY
Anking
From Maryland

RECRUITS FOR THE OUTPOSTS

WE are glad to again give our readers an opportunity to look on the faces of some of those who have gone to augment our missionary force at the Church's outposts. Six missionary districts are represented, five foreign and one domestic, located in Africa, China, Mexico and the West Indies. It should be remembered that the nine recruits here shown do not represent all the appointments made to the mission field since October, 1918, when our last article on the new appointees appeared, but only some of those who have already entered on their new work.

Liberia. Since the return of the Reverend Nathan Matthews to this country in 1913 we have had no white clergyman in the Liberia mission. The Reverend William Hoke Ramsaur, who has just gone to this difficult and responsible post, is a native of North Carolina. Ever since his ordination to the diaconate he has desired to undertake missionary service.

Miss Agnes Olivia Willing goes to the House of Bethany, Cape Mount. She is of English parentage and early education. As Miss Willing has had a year and a half of training as a nurse in addition to a liberal education in languages, she will be a very helpful addition to the little band of devoted women at Cape Mount.

Anking. Miss Kathleen La Mothe Rigby has gone to serve as business assistant in Saint James's Hospital. She was educated in England but came to this country three years ago and acquired her business training in Baltimore, where she was a member of the Church of the Ascension. Miss Rigby is appointed under the United Offering of the Woman's Auxiliary.

Sister Constance Anna, of the Community of the Transfiguration, will also go to the district of Anking,

where several sisters of the same community are already stationed. Sister Constance Anna is a graduate nurse, which will make her a most useful member of the mission.

Hankow. Two recruits go to the district of Hankow. Miss Violet L. Hughes, who will join the teaching staff, has had several years' experience in the schools of New York, her home city. She was a member of Saint Luke's parish and active in its missionary work. Miss Hughes is also appointed under the United Offering.

The Reverend John Arthur McDonald comes from Ohio, his father, the Reverend Dr. Lyman P. McDonald, being the well-known rector of Christ Church, Warren. Mr. McDonald is a graduate of the University of Pennsylvania and the General Theological Seminary.

Mexico. Miss Hester A. Van Arsdale has gone to Hooker School, Mexico City, to assist Miss McKnight. She has a rather unusual equipment for a teacher in a mission school, as besides holding degrees from Vassar and Columbia she has a Marconi certificate in wireless telegraphy. Miss Van Arsdale comes from Trinity Parish, Newark, N. J.

Cuba. The Reverend Harry Thomas Morrell goes to assist Bishop Hulse. As a boy he was a member of Saint Michael's parish, New York. After graduating from Syracuse University Mr. Morrell became a teacher of modern languages, for which he had special ability. He was ordained in June of this year.

Porto Rico. Mrs. Edith Rafter goes to Saint Luke's Hospital, Ponce. She is not a graduate nurse but will take general supervision of the housekeeping details. Mrs. Rafter is a member of the parish of Saint John the Evangelist, Boston.

THE NATION-WIDE CAMPAIGN

Plans for the work of the Nation-Wide Campaign move on apace. Most dioceses have appointed committees and many of these committees are now hard at work. A conference of one hundred bishops, other clergy and laymen was held in Saint James's Church, Chicago, June fourth to sixth and the time was spent in discussing the details of the campaign from every angle. In summing up the matter in his closing address Bishop Lloyd said in part:

All of the machinery the Church has devised to carry on this campaign will be useful only as the diocesan committees do what they are constituted for. The best machinery at the center will be futile except as the diocesan committee, standing for the life of the diocese, does the thing in God's Name. In other words, the *diocese* is the unit, and as each diocese rises to its opportunity the thing will be accomplished, and the diocesan committee, with the bishop at the head of it, has got to set the pace.

The Reverend Robert W. Patton, D.D., national director of the campaign, described its four divisions as follows:

The first is the period of *organization*, the setting up, in conformity with the plans of God, of an organization which will be in touch with the individual life of the Church and all its resources.

The second is the period which naturally grows out of the organization period; that of *obtaining a survey* in order that we may know what the Church is doing, what it ought to do better, and some of the things that it has heretofore not touched. The efficiency with which this survey is carried out will be a factor of large importance.

The third is the period of *inspiration and education*. That is the intensive period.

Finally, the period of the *every member canvass*.

Through the organization described in this very general way, at least every individual in the Church may come to understand what the nature of the campaign is—that it is an effort to realize God's will and purpose here on earth—and what his share and privilege may be in helping to bring it to pass.

The following resolution offered by Mr. George C. Thomas, of Baltimore, was passed:

It is the sense of this conference that a *National Campaign Committee* should be appointed consisting of the executive committee of the campaign, the chairman of the diocesan campaign committees, and such other persons as shall be appointed by the chairman of the executive committee of the campaign.

That the members of the national campaign committee resident in a province, together with the president, executive committee and executive officers of the province, be a provincial campaign committee.

Many valuable suggestions were made and much in the way of information and inspiration was contributed by one or another speaker. Among other things of great value, Dr. Freeman, of Minneapolis, said:

Let us keep clearly before our minds that while there is need for money, the primary and essential purpose of the campaign is the reorganization of the Church. If we lose sight of that, no matter what we raise in dollars, the effort is a failure. We have started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation.

Conferences between diocesan campaign committees and various national leaders were begun immediately after the Chicago conference in the First, Sixth, Seventh and Eighth Provinces, and it is expected that by July fifteenth committees will be organized in every diocese.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

THE Nation-Wide Campaign must depend for its success very much upon study classes organized to investigate the results of the survey now in progress. That survey is designed, not primarily to place before the Church a budget and to excite the generosity of Church people to give money for Church extension here and there, but rather to make present world-wide conditions so vivid that the mere knowledge of the facts will convince men and women that the human need is of a kind which Jesus Christ alone can satisfy, that it is deeper than mere dollars can reach, and that the giving of Christian service can alone meet the situation.

Evidently the first step is to collect and to marshal the facts. Next, these facts will have to be presented to General Convention, in order that the Church may decide what course to pursue. The course would seem to be perfectly plain. It is to be hoped that General Convention, in view of the facts, will instruct representatives of the three general Boards to prepare immediately a graphic statement in the form of a handbook setting forth the need of the world for Christ's more abundant life for the bodies, the minds and the souls of men in so far as our own Church has been called to minister to that need.

The next step will be for the lay people throughout the Church to organize themselves into groups to discuss the facts so presented and to determine their personal responsibility in the premises. If this does not arouse the Church, as the picture of the devil let loose in Germany aroused the Nation, nothing will. But this is an inconceivable contingency.

One thing, however, is certain. The need will appear so vast and desperate as to be overwhelming. Then, and then only, will men see that "the gift without the giver is bare". Then will be heard a call for service and the gift of self such as we have never listened to before. Then, by the grace of God, will we be driven to seek the power of God through prayer, that we may be made "willing in the day of His power".

This, then, would seem to be the natural course of events: a survey to gather the facts (this summer); concrete presentation of the facts by authority of General Convention (November); study and discussion of this presentation by all Church people (Advent and Epiphany); determination on the part of everyone to give service; prayer, in order that what is impossible may be made actual, i. e., the profound stirring up of the will of every member of the Church as evidenced by his offering of service and money. Of course a certain amount of educational preparation can be done this summer, but the definite study of ascertained facts can hardly be attempted before Advent. After Epiphany it is to be hoped that the Church will shift its study from the general (the results of the survey) to the particular (the immigrant).

The preliminary edition of *Neighbors*, without illustrations or index, has now been issued for use in classes at the summer conferences. The price of the present edition is fifty cents per copy; the completed book will cost sixty cents in paper, seventy-five in cloth. It will probably be poor economy to buy the incomplete book. *Suggestions* will be ready in September.

NEWS AND NOTES

AS we go to press news is received of the burning of Auxiliary Hall at the Valle Crucis school in the district of Asheville, entailing the tragic death of Adeline Miller, the teacher of domestic science, and Clyde Philmon, one of the pupils. Further mention of this calamity will be found on page 430.

THE foreign secretary, returning from his trip to the missions in the Orient, arrived at San Francisco on June twentieth. Dr. Wood expects to be back at his desk at 281 Fourth Avenue, New York, by July first.

THE Reverend Camille Estornelle, a native of Porto Rico, and a graduate of the Philadelphia Divinity School, was ordained to the diaconate in Trinity Church, Moorestown, N. J., on May 14th. Mr. Estornelle has sailed for Porto Rico to take up work under Bishop Colmore.

ON March 23rd Bishop Roots baptized two adults and four children, confirmed one man and administered Holy Communion to ten persons, all Japanese, in the Japanese mission in Hankow. The candidates were presented by the Reverend F. S. Uchida, deacon in charge.

JAMES ROBERT AMMOK, serving with the American forces in France, has been cited for the D. S. C. for carrying intelligence at the risk of his life. Ammok is an Igorot lad, educated at our mission in Bontoc, one of the first boys to come under the influence of the late Reverend Walter Clapp, founder of the mission.

FEW parishes of similar size in the States can equal the record of Saint Matthew's, Fairbanks, Alaska, in the number of members it has sent to the service of the government. Twice additional stars were added to the service flag. On the last occasion a service was held with patriotic hymns and an address on "The Meaning of the Service Flag."

SEVEN million copies of the New Testament, the Gospel of Saint John, the Proverbs or the Psalms had been placed in the hands of the fighting men by the American Bible Society up to December thirty-first, 1918. The Society has operated principally through the chaplains, regardless of denomination, and has furnished them with all the Testaments which they requested for their men.

ON Wednesday, January fifteenth, the corner stone of the new Saint Timothy's Church, Sakai, in the district of Kyoto, was laid by Bishop Tucker. The new church is being built of brick and has been planned with a view to future enlargement. The work in Sakai has made good progress under the Rev. Mr. Matsumoto. From January of this year the congregation has been self-supporting.

IN Dr. Wood's article in the June issue on *Seven Weeks in the Philippine Islands*, mention was made of the need of a young American woman with teaching experience for Saint Stephen's School for Chinese in Manila. We are glad to state that the appeal was quickly answered and a young woman appointed to the vacancy, as noted on page 478. There are still vacancies in the teaching staff abroad. Particulars will be given on request.

News and Notes

WORD has been received at the Church Missions House of the death on May 7th of Miss Frances Cuddy. Miss Cuddy went to Porto Rico in the first years of Bishop Van Buren's episcopate and was for many years a faithful helper in the mission.

*

HAS anyone a handy typewriter, such as the Corona or some such make, which he would like to pass on to the Brazil mission? The Reverend George U. Krischke has been secretary of the council of the district for ten years and his hand is getting tired of holding a pen. The Reverend Arthur R. Gray, D.D., 281 Fourth Avenue, New York, will be glad to hear from anyone who has a typewriter to spare.

*

TWO nurses and two teachers are needed for the Porto Rico mission. Two clergymen and a teacher should be sent to the Dominican Republic, and in Mexico a nurse is needed for the House of Hope, Nopala, and an assistant teacher for the Hooker School. Full particulars about any or all of these may be had by addressing the secretary for Latin America, the Reverend Arthur R. Gray, D.D., 281 Fourth Avenue, New York, N. Y.

*

ATHREATENING calamity in the Church General Hospital, Wuchang, China, has been avoided through the kindness of Bishop White of the Canadian diocese of Honan. Miss Dexter has been perilously near a breakdown from overwork. No help seemed to be in sight when Bishop White offered the services of one of his missionary nurses for six months, the Canadian Church continuing to pay her salary. The offer has been gratefully accepted.

*

WE regret to announce that Miss Mary Packard has retired from the service of the Church

in Brazil. Since 1892, with the exception of the wives of the American clergy and Deaconess Pitts, who was in that country for a few years, Miss Packard is and has been our only woman missionary in Brazil. To her belongs much credit for the transformation of homes, for successful work among the women and children, and the training of the youth of the Brazilian Church.

*

THE Filipino nurses in our hospital among the Moros at Zamboanga greatly wish for some sort of a musical instrument, such as a parlor organ. Dean Parson of Manila writes: "If people could know what yearnings these fine nurses have for music, and what few opportunities they have to join in social harmony, someone would surely come forward to supply the need. From five months' residence in Zamboanga I know that a musical instrument in the nurses' home would be of great help." Will anyone who is interested write to Dr. John W. Wood, 281 Fourth Avenue, New York, N. Y.?

*

THE initial summer school for missions, social service and religious education in the diocese of West Texas, which was authorized and planned by the last diocesan council, will be held at Port Lavaca, July 7-18. A whole hotel has been chartered for the accommodation of those attending at a flat rate of \$2.00 a day per person, if two share a room. The sessions of the school will be divided between the hotel and the pier pavilion. The upper part of the pavilion has been reserved for the executive use of the school and is an ideal place for the purpose. The registration fee is \$2.00. Will those who are interested write to the secretary, the Reverend A. J. Gayner Banks, Cuero, Texas, who will send programmes and all information on request.

MEETING OF THE EXECUTIVE COMMITTEE

SIX elected members were present at the meeting of the executive committee on June 10th. Much routine business was transacted. It was gratifying to receive requests from the dioceses of Minnesota and Easton that the appropriations hitherto made to them by the Board should be discontinued. An appropriation of \$2,000 per annum, beginning June 1st, was made to the diocese of Dallas, with the understanding that this should not establish a precedent.

A message of gratitude was sent to the Canadian Board of Missions in recognition of the generous action of Bishop White of Honan (China) in placing the services of one of his graduate nurses at the disposal of Bishop Roots for six months in order to relieve the situation at the Church General Hospital, Wuchang. (See letter from Dr. James on page 489.)

The appointments made and other items regarding missionaries will be found on this page.

ANNOUNCEMENTS

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—**II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N. W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Mrs. A. B. Hunter, Rev. E. H. Goad, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

Alaska—On June 10 the executive committee accepted the resignation of Miss Irma R. Dayton.

Anking—Miss J. V. Heald, on furlough, sailed from Shanghai in the *S.S. Empress of Russia*, June 26.

Brazil—Miss Mary Packard, after twenty-eight years of service, was placed on the retired list on June 10.

Hankow—Miss E. G. Dexter, on furlough, sailed from Shanghai on the *S.S. Nanking* on June 15.

The executive committee on June 10 accepted the resignation of the Rev. R. E. Wood.

Honolulu—The executive committee on June 10 appointed Miss Lucie Myer (under the U. O. W. A.)

Mexico—The executive committee on June 10 appointed the Rev. Eugene F. Bilger.

North Carolina—Miss Emma Karrer, after many years' service as a United Offering worker, was placed on the retired list on June 10.

The Philippines—Miss E. H. Whitcombe, returning after furlough, sailed from Vancouver on May 29 for Manila. The executive committee on June 10 appointed Miss G. M. Brown as a teacher in St. Stephen's Chinese School, Manila.

Porto Rico—Miss K. I. Wyatt sailed on June 4 for San Juan, where she will be head nurse in St. Luke's Hospital.

Shanghai—Miss Anita Boone sailed from Shanghai June 15 on the *S.S. Nanking*. The Rev. T. M. Tong, who has been taking a postgraduate course at the Philadelphia Divinity School, sailed on May 31 to return to his work at St. John's University.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A missionary in the far west, whose small parish contains no wealthy men, sends this word of encouragement to others in like case:

RECENTLY I faced the fact that we were behind in our diocesan apportionment for missions, also that our funds were low. About this time an appeal came to us for contributions to the War Fund. I therefore determined to make a personal drive for the following objects; the diocesan apportionment, the War Fund, the Church Pension Fund, the diocesan paper. There are only about thirteen active and steady contributors to our work, but by personal canvass in home and store we were enabled to meet the diocesan apportionment and the Church Pension Fund, raise \$7.50 for the War Fund and send nineteen subscriptions to the diocesan paper.

We have just begun a campaign for current expenses and for our apportionment and shall hope to send a check or two for missions during the year and to cover expenses, at least of the literature sent for our use.

We find a new enthusiasm in our work in just doing the simple but necessary things, and I never tire of preaching to the people, in church and out of church, that the hope of the new world is the re-enthronement of Jesus Christ, Whom the old world rejected.

*

One of our missionaries in the southwest is greatly hampered by the difficulty in getting around his immense field. A recent letter from him suggests a way out:

THERE is no other minister of the Church but myself in an area of over 23,000 square miles—not that I am covering that area, for I am not. However I try to cover about seven places, at distances varying from thirty-two to 120 miles from my head-

quarters at H. . . . I am unable to get to many of these places on the train, and now that my Ford is laid up they must go without services. The car is an old one and has received hard usage, but the Ford dealer here, who is one of my communicants, says it can be made over for about \$135. To give you an idea of the benefit a "missionary Ford" is: to get to one of my stations, if I go with the car I can leave home in the morning, see my people and return the same day. Without the car I am obliged to get up at 3.30 a. m. to catch a train, and must be away from home for thirty-six hours. Besides the loss of time involved there is the great expense of hotel bills. I do not like to make appeals to anyone for help, but what can I do when I see the work to be done? I am quite unable to have the needed repairs made on the money I receive for my services here. Of course it would be better to get a new car and turn the old one in, in exchange, but that would cost considerably more.

[Will anyone who is interested in helping this hard-working man out of his difficulty write to the Reverend Francis S. White, domestic secretary of the Board of Missions, at 281 Fourth Avenue, New York, N. Y. ?]

*

A little over a year ago the bishops of the *Nippon Sei Ko Kwai* (The Holy Catholic Church in Japan) asked the Reverend Dr. I. H. Correll of our Kyoto mission to act as secretary of The Church Publishing Society in Japan. This he consented to do, and in the following letter puts before the Church some of the problems which are to be met:

THE two great arms of the Church, the evangelistic and the educational, must both alike look largely to the publishing department for the real life and soul-strengthening power needful for their development. In

Our Letter Box

the face of these and other facts, this arduous and far-reaching work was undertaken.

The demand for good Christian literature is growing. The true position of our Church should be clearly defined. This can only be done by the Church, through her own publishing institution.

Most of the best books thus far published have been financed by funds supplied by the Society for Promoting Christian Knowledge, popularly known as the S. P. C. K., which claims the ownership of the books published with their funds and demands 65% of the cash received for sales returned to them. This makes it impossible to develop an independent publishing interest for the Church in Japan. Under these conditions the Church Publishing Society in Japan can be regarded as only an agency for a foreign institution which naturally does not receive the sympathy and interest of the Japanese Church people. What we therefore find it necessary to do is to develop the work on a different foundation, and to do this will naturally require financial help.

At present we are located on the third floor of the National Y. M. C. A. Building, Tokyo, a very unsuitable place for a salesroom, but we are here out of necessity, as we have no money for renting a proper place. Notwithstanding our very unfavorable location our sales have been gradually increasing, showing clearly what we can do, when we can secure a suitable position. The past year has clearly proven the possibility of establishing a successful business.

In the real publishing of books we have not been able to do, thus far, what we have desired, but we have now quite a number of good books ready for the press. Amongst these are several commentaries and books of instruction concerning the Church and her usages, which will be especially helpful, as well as several of a more

general character. It is still a question whether we will have funds for the publication of all these important books.

A great and permanent work is waiting to be done and we ask for the sympathy, interest, help and prayers of the Church for its accomplishment.

✱

We are indebted to Miss Marion Roberts, daughter of our veteran missionary to the Shoshones on the Wind River Reservation, Wyoming, for the following account of a recent confirmation:

BISHOP THOMAS came up with the Rev. Mr. Balcom from Saint Michael's Arapahoe Mission to the Church of the Redeemer at Wind River. A large class of candidates had been prepared and twenty-three of them were confirmed. Five of these were Shoshone girls, seventeen Shoshone boys and young men from the school. A solid silver confirmation cross, stamped with the bishop's seal, was presented to each—a large one to the boys, a smaller one to the girls. It has been the bishop's custom to give these crosses at confirmation to the Indians, who value them greatly.

There is no word for "cross" in the Shoshone language. They call it "the branched tree". In fact the Shoshone language is one of the most primitive, but the bishop, adapting himself to circumstances, gave the candidates a most impressive address on Christian light. Being an evening service at which candles were used, he took two of them to illustrate his meaning—bringing home to their understanding the beauty of the Christian light as it burns brightly, uprightly, unselfishly and steadfastly. After the address the bishop catechised them. Their answers showed that his subject had been made clear to their minds.

These Shoshones have no word for the "Holy Ghost, the Comforter", but who shall deny that these young people are strengthened by the manifold gifts of His grace?



THE REVEREND
FRANCIS S. WHITE, M.A., B.D.
Domestic Secretary
[See List of the Missionary Districts and Their Bishops on Page 491]



THE REVEREND ARTHUR R. GRAY, D.D.
Secretary for Latin America

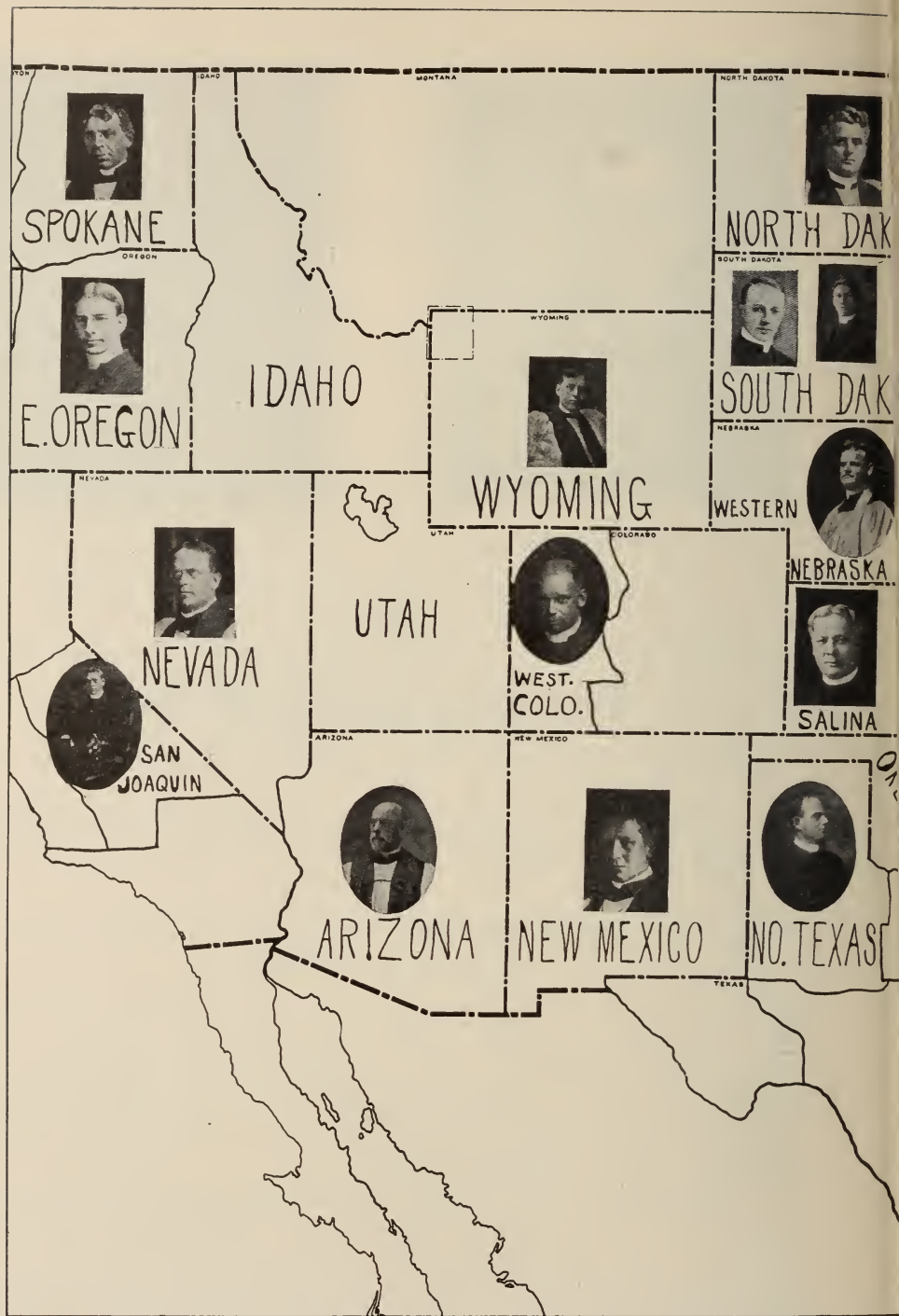
The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

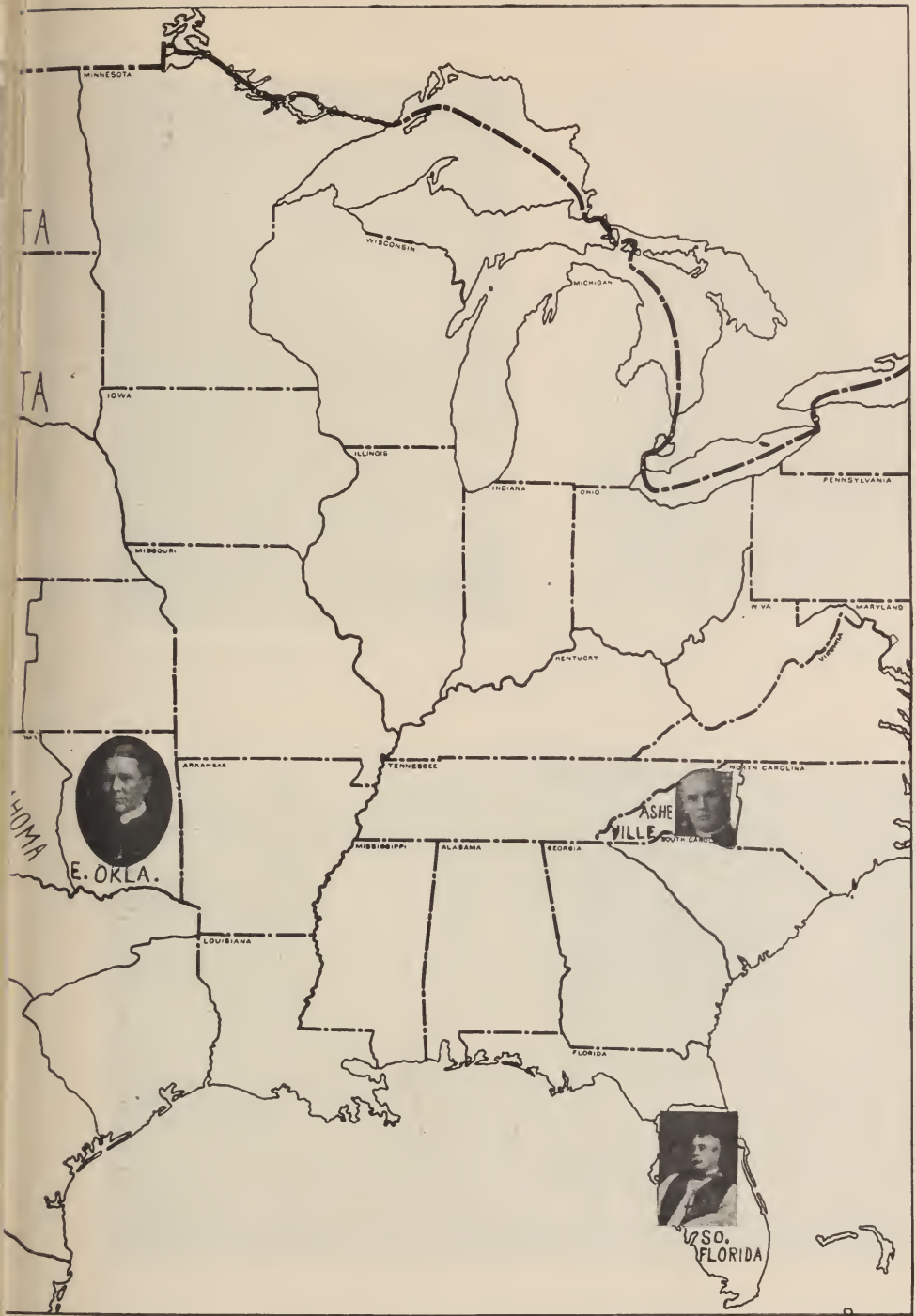
VII. THE OFFICES OF DOMESTIC SECRETARY AND SECRETARY FOR LATIN AMERICA

LAST month we visited Bishop Lloyd and Dr. Wood—president and foreign secretary—whose offices are at the extreme left as one leaves the elevator on the fourth floor. Next to Bishop Lloyd on the right, the Reverend Arthur R. Gray, D.D., secretary for Latin America, has his office, and next to Dr. Gray, and occupying the remainder of the front of the building come the offices of the domestic secretary—the Reverend Francis S. White—and the American Church Institute for Negroes.

The opportunities and problems in Latin America are quite different from those in the Orient and we are conducting a constantly growing work, and accepting more responsibilities as time goes on. Dr. Gray as secretary has the correspondence with the bishops of Brazil, Cuba, Mexico, Porto Rico and the Canal Zone. The bishop of Porto Rico is also bishop-in-charge of the Dominican Republic, where we have had work for more than a year; of Haiti, where we have had work for many years; and of the Virgin Islands, where we have recently assumed responsibility, and received from the English Church three



THE MISSIONARY BISHOPS WITH WHOM THE
The bishops for Idaho, Oklahoma and Utah will



DOMESTIC SECRETARY HAS CORRESPONDENCE
be elected by General Convention, October, 1919



THE REVEREND R. W. PATTON, D.D.



THE REVEREND THOMAS BURGESS



PART OF THE FOURTH FLOOR AT THE CHURCH MISSION HOUSE

The entrance to Dr. Gray's office is immediately to the left, and the entrance to Mr. White's office immediately to the right of the bulletin board. The large room to the right is used for the meetings of the executive committee, the council of advice, and by returned missionaries and visitors as a writing room.

The House the Church Built

large parishes. With all of these missions Dr. Gray is intimately familiar and his work in assisting the bishops and other missionaries in Latin America means not only the securing of workers and the publishing of a Spanish paper, but means occasional journeys down to one or another country in that part of the world and a thorough study of conditions, both in those places where we as a Church have gone and in all Central and South America. From every standpoint it is recognized that North and South America are destined to be intimately associated. The secretary for Latin America has a very great responsibility placed upon him by the Church. Many of his problems are new problems; many of the questions presented in Latin America have not yet been answered; much of the work is under new conditions so far as our Church is concerned. Come into Dr. Gray's office sometime and look at those maps of his and see how close some of these problems are, and, if you have not read it, take as part of your summer reading Dr. Gray's book, *The New World*, which gives a survey of the countries, peoples and needs in Latin America and the extent of our entering into the opportunities there.

The domestic secretary is the Reverend Francis S. White, M.A., B.D. Mr. White's office is to the right of Dr. Gray's and he is always ready to welcome visitors when at home. As domestic secretary Mr. White has correspondence with the bishops of the nineteen continental domestic missionary districts and with the work which the Church aids through the Board of Missions in a number of dioceses. While we as a people think of the American nation as one big family, the fact remains that the conditions of life, and the specific needs are totally different in the case of one or another group.

Mr. White both by correspondence and by journeys keeps in intimate touch with the problems, the aims and the accomplishments of the workers in his field. The fascinating map in his office indicates the extent and the character of missionary work for which the Board of Missions is responsible throughout the whole country. Mr. White would be very happy to have you study this map the next time you come to the Church Missions House.

Some of the more important of the great questions with which the domestic secretary concerns himself are the work which the Church is doing for the Negro, for the Indian, for the mountaineer, for the rural community, for non-English-speaking peoples and among exceptional groups such as deaf mutes.

Mr. White has recently received the help of the Reverend Thomas Burgess who has come to the Missions House to have correspondence especially in regard to the work which the Church is doing for the immigrant.* Another specialized effort in Mr. White's department is represented by the American Church Institute for Negroes, the Reverend R. W. Patton, D.D., secretary.

Even with the help of these two special efforts to solve specific problems it will be seen at a glance that the domestic secretary—as also the secretary for Latin America—has a vast field and many opportunities for service in the name of the Church. We hear much of “reconstruction” which must follow the war. Undoubtedly many new problems will arise and greater and greater opportunities will confront us in North and South America. Dr. Gray and Mr. White should have the prayers of the Church that they may be guided aright and given strength to bear the responsibilities which have been placed upon them.

* The mission study classes during the coming year will study the problems of the immigrant and the way in which the Church can serve him. The study book *Neighbors* is just off the press and may be had by writing to the Educational Department 281 Fourth Avenue, New York City.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Department, 281 Fourth Avenue, New York, stating quantity wanted.

Devotional

- 50 Prayers for Missions.
 51 A Litany for Missions.
 52 Mid-Day Intercessions for Missions.
 54 Mid-Day Prayer Card.

Alaska

- 800 The Borderland of the Pole.

Brazil

- 525 Under the Southern Cross.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
 202 Investments in China.
 203 Church Day Schools in China.
 211 Our Plan for the Church General Hospital, Wuchang.
 247 Practical Ideals in Medical Missions, 5c.
 251 For the Women of Ichang.
 260 Parish of Ten Million People, Changsha.
 273 Saint Faith's School, Yangchow.
 275 Saint Mary's Hall. The Harbinger of China's New Day.
 276 Saint John's University, Shanghai.
 M. 7 A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.
 510 Foundations.

Honolulu

- 1000 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.
 607 Bishop Hare's Schools.

Japan

- 300 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
 303 Saint Agnes's, Kyoto.

Latin America

- 555 One and Twenty Republics.

Liberia

- 100 Our Foothold in Africa.

Mexico

- 550 The Land, the People and the Church.

Negroes

- 700 The Church and the Negro.

Panama Canal Zone

- 575 The Canal Zone.

The Philippines

- 400 The Cross, the Flag and The Church.

The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

One Day's Income Plan

- 986 Kentucky KERNELS.

Educational Department

Information: 5c.

- 3000 A Service for Missionary Day.
 3053 Mission Study Class: What Is It?
 3054 Mission Study Meetings.
 3060 Mission Study Class: Place and Value.
 3071 Missions House Lending Library.
 3090 A Prayer Cycle for 1917-18. 5c each.
 3091 Catalogue of Educational Material.
 3092 Catalogue of Missionary Plays.
 3093 A Book of Prayers, 10c.
 3094 Ten Missionary Stories Every Young Churchman Should Know. 10c.

Miscellaneous

- 901 A Soldier's Vision of Missions.
 911 Statement to the Church from the Board.
 912 Four Definitions.
 913 Concerning "Specials."
 914 The Board of Missions and Special Gifts.
 915 Appropriations made for year 1919.
 920 War and Missions.
 941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
 944 Women in the Mission Field.
 946 How to Volunteer.
 948 The New World and the New Need.
 956 Why and How of the Missionary Budget.
 969 The Church and the World.
 978 At Home.
 979 Abroad.

The Woman's Auxiliary

- W.A. 3 Intercession for the Triennial.
 W.A. 4 Collects for Daily Use.
 W.A. 6 W. A. Pages in The Spirit of Missions.
 W.A. 8 The Power of the Weak.
 W.A. 14 Why Should I Be a Member?
 W.A. 16 A Bit of History, 5c each.
 W.A. 20 Hand Book, 10c; \$1.00 per doz.
 W.A. 25 To the Auxiliary (5 leaflets).
 W.A. 26 A Devotional Exercise.
 W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers, 5c a set.
 W.A. 100 U. O. Resolution and Prayer Card.
 W.A. 102 How Are We Giving to Our U. O.?
 W.A. 103 The Little Blue Box.
 W.A. 105 The Mighty Cent.
 W.A. 106 From Small Beginnings.
 W.A. 113 Helps for U. O. Treasurers.
 W.A. 115 What Mary Saw.
 W.A. 116 Spiritual Value of the U. O.
 W.A. 117 A United Offering Catechism.
 W.A. 118 An Advertisement.
 W.A. 119 The Personal Side.
 W.A. 120 A Victory Offering.

The Junior Auxiliary

- W.A. 200 The Junior Collect.
 W.A. 201 The Junior Department: What It Is.
 W.A. 206 The Junior Book, 10c; \$1.00 per doz.
 W.A. 207 The Junior Plans.
 W.A. 212 The New Junior Plan.
 W.A. 213 The Cobbler and the Christ-child.
 W.A. 214 House of Hope, Nopala, Mexico.
 W.A. 215 Evolution not Revolution.
 W.A. 301 The Little Helpers: Directions.
 W.A. 302 Little Helpers' Prayers.
 W.A. 308 The First Step.

The following are the most recent leaflets: Nos. 275, 276, 510, 555, 607, 915, W.A. 3, W.A. 119, W.A. 120, W.A. 308.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

The Church at Work in College and University. Paul Micou, B. D. Morehouse Publishing Company, Milwaukee.

Work among college students has been among the chief anxieties of Churchmen in recent years. Comparatively little opportunity has been had to study the subject as a whole because there has been no available material. The Board of Missions, the General Board of Religious Education and the Commission on Social Service have each had a part in plans for work, but since the creation of the General Board of Religious Education by General Convention in 1910 student work has been cared for largely by them. For several years they have devoted particular attention to it and the Reverend Paul Micou was assigned to a serious study of the subject in all its phases. This book is the result of such study and is a pioneer in a new field of literature. Those who are interested in the college student and the particular problems he presents will find in the book a great deal of value and encouragement.

The White Queen of Okoyong. W. P. Livingstone. George H. Doran Company, New York.

It is in a way the companion or supplement to "Mary Slessor of Calabar." It is the story of her life written for young people. Mr. Livingstone has written the story in a way that will interest not only the young but many of their elders.

The People of Tipi Sapa. Sarah Emilia Olden. Morehouse Publishing Company, Milwaukee.

A book of folk-lore of the Dakotas or Sioux Indians. The people of Tipi Sapa, known to the world as Sioux, but whose true title is "Dakotas" (The Federation of Brothers), are among the most interesting and virile of our aboriginal Americans; and among them none exercises greater leadership than the man whose reminiscences have been gathered into this volume. *Tipi Sapa*, the Reverend Philip J. Deloria, now past sixty years of age, has for twenty-six years been our priest on the Standing Rock Reservation. As the son of a chief he took his share in the conflicts of his tribe, and was a warrior of no mean renown. Of Tipi Sapa himself there is little trace in this volume; at least in any ordinary biographical form. He tells the story of his people very simply, very humbly, and

very effectively. In this there is a value—and a loss. The atmosphere of the race will be felt by those who read; but they will not know—because, being what he is, he could not tell—how his own life has blessed and helped his own people. For that one must read between the lines.

H. L. B.

The White Eagle of Poland. By E. F. Benson. George H. Doran Company, New York.

A study of the history of Poland as a European state, its present status, and its future.

The Faith By Which We Live. By the Right Reverend Charles Fiske, D.D., LL.D. Morehouse Publishing Company, Milwaukee.

A handbook which should be in the hands of every Churchman.

Jack and Janet in the Philippines. By Norma Waterbury Thomas. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

This is a sequel to *Around the World with Jack and Janet* and will be found of value to those who are interesting children in missionary work.

Annual Report American Bible Society. Bible House, Astor Place, New York City.

The American Bible Society has just issued its Annual Report, which shows that in the past year, in spite of war conditions, more than 6,000,000 volumes were circulated by this Society, which is the largest Bible publishing agency in America. These have been distributed not only in this country, but in many foreign lands. More than half of the Testaments printed in recent years have gone to the men of the Armies and Navies of the world. This Society alone has published and distributed more than 7,000,000 copies to the soldiers and sailors of the Allies.

Foreign Missions Year Book of North America, 1919. Committee of Reference and Counsel of the Foreign Missions Conference of North America, 25 Madison Avenue, New York.

This volume is an attempt, in the main satisfactory, to bring together the principal events and developments which have marked the foreign missionary enterprise of the leading American communions during the year 1918. It is avowedly Protestant, and, therefore, contains no mention of

The Literature of Missions

Roman Catholic missions. This is unfortunate, but probably at present unavoidable. A brief account of the foreign missionary movement in North America, Great Britain and Europe is followed by a general review, by countries or groups, of the year's events in the mission fields of the world. Succeeding chapters deal with recent bibliography; suggestions as to the preparation and use of charts; and statistical tables. An incredible amount of valuable information is crowded into these 150 pages. Nothing like it has been attempted before, and it is to be hoped that this initial attempt will become a permanent feature of missionary literature eagerly looked for every year. W. C. S.

BOOKS RECEIVED

- Memoirs of Cardinal de Retz.** E. P. Dutton & Co., New York, 2 vols. (Everyman's Library.)
- Taras Bulba and Other Stories.** Nicolai V. Gogol. E. P. Dutton & Co., New York. (Everyman's Library.)
- War Bread.** Alonzo G. Taylor. The Macmillan Co., New York. Price 60 cents.
- Gaining the Round Above.** Gustavus S. Kimball. E. P. Dutton & Co. Price, 60 cents.
- The Call of a World Task.** L. Lovell Murray. Student Volunteer Movement. Cloth, 60 cents; paper, 40 cents.
- Jesus' Idea.** Fordyce Hubbard Argo. Richard G. Badger, Boston. \$1.50.
- Armenia and the War.** A. P. Hacobian. George H. Doran Company, New York. 50c.
- Stories from Far Away.** Cora Banks Pierce and Hazel Northrop. Fleming H. Revell Company, New York. \$1.50. (Review later.)
- The Road Ahead.** Experiences in the life of Frances C. Gage. Elizabeth Wilson. The Woman's Press, New York.
- The Least of These.** Maude Newell Williams. Fleming H. Revell Company, New York. \$1.25.
- The Religion of the Tommy.** H. P. Almon Abbott, D.D. Morehouse Publishing Company, Milwaukee. \$1.00.
- The Missionary Question.** The Reverend M. R. Newbolt. Morehouse Publishing Company, Milwaukee. \$1.15. (Review later.)
- The People of Tipi Sapa.** The folk lore of the Dakota Indians. Sarah Emilia Olden. Morehouse Publishing Company, Milwaukee. \$2.50. (See review.)
- A Red Triangle Girl in France.** George H. Doran Company, New York. \$1.00.
- The White Queen of Okoyong.** W. P. Livingstone. George H. Doran Company, New York. \$1.00. (See review.)
- The Romance of the Red Triangle.** Sir Arthur K. Yapp. George H. Doran Company, New York. \$1.00.
- The Christian Approach to Islam.** James L. Barton, D.D., LL.D. Pilgrim Press. \$2.00. (Review later.)
- Mexico Under Carranza.** Thomas E. Gibbon. Doubleday, Page & Company. \$1.50.
- The Riddle of Nearer Asia.** By Basil Mathews. George H. Doran Company, New York. \$1.25.
- By An Unknown Disciple.** George H. Doran Company, New York. \$1.50.

Explaining the Britishers. Frederick William Wile. George H. Doran Company, New York. \$1.00.

John P. Williamson, a Brother to the Sioux. Winifred W. Barton. Revell Company, New York. \$1.75. (Review later.)

Shaking Hands With England. Charles Hanson Towne. George H. Doran Company, New York. \$1.00.

Christianity and Mormonism. T. C. Smith, D.D. Westminster Press. 5 cents.

Talking with God. J. J. Kensington. Morehouse Publishing Company, Milwaukee, Wis. 60 cents.

A Crusade of Compassion for the Healing of the Nations. A Study of Medical Missions for Women and Children. Compiled by Belle J. Allen, M.D. Central Committee of the United Study of Foreign Missions, West Medford, Mass. Boards, 57 cents; paper, 42 cents.

The People's Book of Worship. A Study of the Book of Common Prayer. John Wallace Suter and Charles Morris Addison. Macmillan Company, New York. \$1.00.

Letters from My Home in India. Mrs. George Churchill. George H. Doran Company, New York. \$1.35.

Christiana Forsyth of Fingoland. W. P. Livingstone. George H. Doran Company, New York. \$1.50. (Review later.)

Outlines of Missionary History. Alfred DeWitt Mason. George H. Doran Company, New York. \$1.50. (Review later.)

Dr. Elsie Inglis. Lady Francis Balfour. George H. Doran Company, New York. \$1.50.

Foreign Magic. Jean Carter Cochran. Missionary Education Movement, New York. \$1.50. (Review later.)

SPECIAL NOTICE

THERE have been many orders for *The Church in the Furnace*, which the educational department has been unable to supply as it was impossible to get copies from England. A small supply has now been received, and can be furnished at \$2.00 a copy, postage extra.

The supply at the Church Missions House of *Our Church and Our Country* is running very low. It would be a favor if those who have used the book and no longer desire their copies could return them to us for free distribution. Assurance can be given that such second-hand books will be used to the greatest possible advantage.

The educational secretary requests that diocesan educational secretaries of the Woman's Auxiliary who have not yet handed in their reports on mission study classes do so without delay. There are still lacking reports from many of the dioceses.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

HELP WANTED!

At the Church General Hospital, Wuchang

By Dr. Mary Latimer James

DR. JAMES in telling of her need for nurses in the Church General Hospital, Wuchang, writes as follows:

"The new hospital is simply wonderful, almost surpassing my highest hopes. But better than this, the general atmosphere of our institution has at last begun to give us reason for hope and to make us feel that these last five years, in spite of all their black discouragements, have not been in vain. Yet this very progress has thrown a bigger burden of responsibility upon us, for now it would be even worse to let things slip back than before. At last the Chinese nurses seem to throw themselves into their work with true unselfishness, prompted by a real desire for service, and the faces of the patients show that they are treated with a kindness that they appreciate. Yet these nurses are still mere children in their religious development, and it means extensive and active work on our part as well as prayer to keep them up to the point they have attained and to help them and the less developed ones to attain something higher.

"In a letter I cannot explain local circumstances, but this is a real crisis and I think you would see it to be such if you were here.

"After five years of struggle things have at last reached a hopeful point, but it is as though they were balanced as a great weight upon a slippery slope. Miss Dexter takes about one half of the whole responsibility in keeping them from sliding back down the hill,

and Miss Dexter must go on furlough by next August. No nurse but an exceptional one can take her place for the situation is a difficult one which requires mature judgment and tact. We need a new nurse badly to begin the study of the language preparatory to a long period of usefulness here. Having attained as far as we have, we have got to hold on, even if it means breaking down. It is a crisis that demands keeping up as long as we have one ounce of energy left. If things look too impossible I fear Miss Dexter won't leave, and she is very tired. She needs her furlough badly before she gets more than just tired.

"The influenza, combined with malaria, knocked me out pretty badly this fall, since I had to make an ambulatory recovery which was pretty slow. (I held clinic and worked about the wards with a temperature varying from 100 to 102 degrees.) Hence I lost the pounds I had put on in America. I am all right now, but not so fresh for next year's pull as if the epidemic had not struck me, and I don't see how I can take over Miss Dexter's responsibility in addition to my own, and carry it safely through eight months.

"With all the difficulties and discouragements we must constantly meet, the opportunities are so tremendous, that almost any effort to carry the work forward now seems justified. It is simply thrilling—not in a spectacular way, I mean, but in the wonderful possibilities of service that are ours."

THE AUXILIARY CONFERENCE

ON June eleventh and twelfth there was held at the Church Missions House a conference of Auxiliary officers and members to consider the Nation-Wide Campaign, seven dioceses being represented. The conference was opened by a Celebration of the Holy Communion in the chapel, followed by an address by Bishop Lloyd in which he outlined the plan for the Church's great undertaking and the necessity for united effort if the result is going to be worthy of this great opportunity. At the close of the service the conference was continued in the Woman's Auxiliary room, the first speaker being the Reverend R. W. Patton, director of the campaign, who gave the plan as it had been outlined by him at the May meeting of the Board of Missions.*

Miss Lindley then spoke of the Auxiliary's part of the plan and of some definite ways in which the members can help. The Woman's Auxiliary is co-operating with all other women and with the men of the Church, but because of our organization and of the training received in the Advent Call it must inevitably find many opportunities for service for which it is especially fitted. Members can spread information in regard to the plan among all the women of the parish; they can help when desirable in the survey; they can attend summer conferences where the campaign is to be presented; they can form prayer groups to intercede for the success of the plan and individuals can use the collect and intercessions which have been prepared for this purpose by the committee. And above all they can hold themselves in readiness as the plan develops to volunteer for any service to which they may be called.

In closing Miss Lindley spoke of the Advent Call and of the fact that it had in a very real sense prepared the women of the Auxiliary to take their part in this new undertaking which marks an epoch in the life of the Church and which for its completion must enlist the devoted service of every one of Her members.

One of the officers present made the following motion which was seconded and carried unanimously:

Resolved: That we desire to express our profound gratitude that we the members of the Auxiliary having been permitted to take part in the Advent Call are now called to this wider service.

In the afternoon the conference listened to the Reverend Mr. Mitchell who presented the subject of the survey. It was most enlightening to see how by means of its findings the work of the Church with its great possibilities and responsibilities can be put clearly before all its members.

On Thursday morning Bishop Lloyd spoke again of the plan, reminding the women that in this new day the Church must not be content to walk in the old ways; its members must arouse themselves to the magnitude of the task before them and realizing the greatness of the resources at their disposal must offer the best of all they have and are to their Master for His use in this great day of their opportunity.

The bishop was followed by Dr. Elmendorf, who spoke of the campaign from the point of view of the Commission on Social Service and Dr. Gardner from that of the General Board of Religious Education.

The conference closed with noon-day prayers in the chapel followed by closing words from Bishop Lloyd of encouragement and blessing.

* Copies of this report may be obtained from the headquarters of the Nation-Wide Campaign, 124 East Twenty-eighth Street, New York, N. Y., by asking for leaflet 2008.

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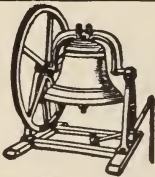
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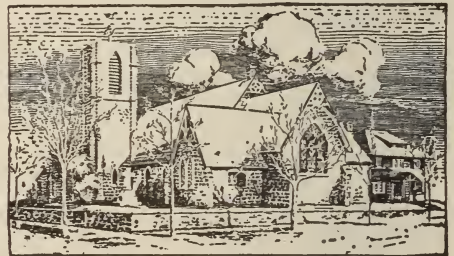
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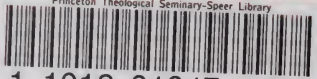
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